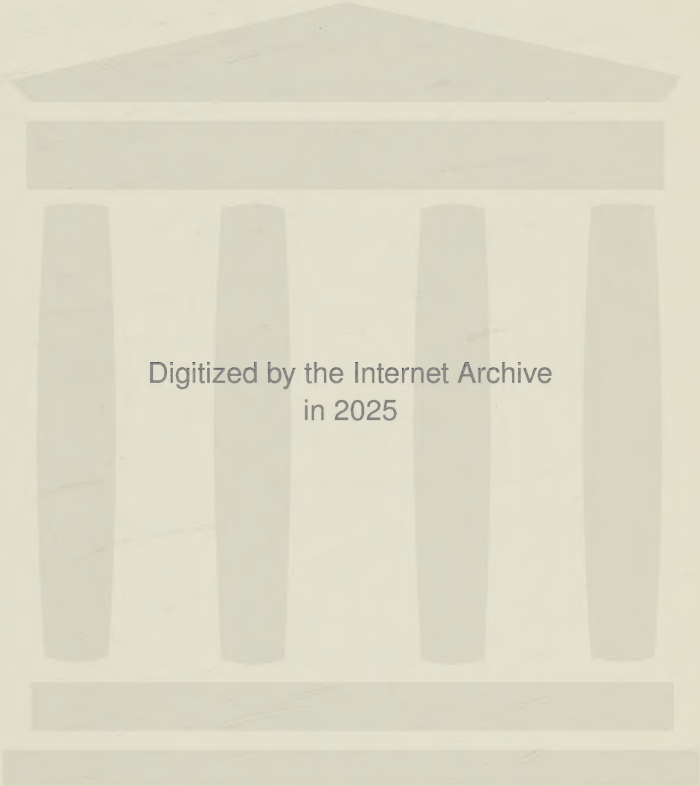
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THE Review and Expositor

A BAPTIST THEOLOGICAL QUARTERLY

Edited by the Faculty of the Southern Baptist Theological Seminary

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THE
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The Purpose and Message of Acts*

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New Orleans Baptist Theological Seminary

This paper attempts a study of *Acts* from the standpoint of its purpose and message. The thesis advanced is not new but is neglected. In the book of *Acts* is portrayed something of the genius of Christianity and of its early struggle. Many present day policies could be corrected by a restudy of *Acts*.

The title *The Acts of the Apostles* is the one by which the treatise is best known, and one that has gone far in giving to readers their understanding of the purpose of the book. The Muratorian Canon states, "The Acts of all the apostles were written in one book: Luke compiled them for the most excellent Theophilus because they severally took place in his presence." By this title it was known to many of the Church Fathers. But the title was evidently the work of a copyist and not of the author.

The purpose of the book clearly is not to record the acts of the apostles. The author lists the Eleven and then tells of the addition of the twelfth apostle. Nine are heard of no more. One short sentence is all that is given to James, the brother of John, who is martyred by Herod. John barely comes in for subsequent mention. Peter is featured through chapter twelve but beyond that we hear little more of him. The curtain drops on Barnabas at the scene of a conflict and on Paul while he is in jail awaiting trial for his life. The curtain falls on them one by one at points of interest because Luke is not writing about the apostles.

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* Inaugural address as Associate Professor of New Testament Interpretation in the New Orleans Baptist Theological Seminary, September 2, 1946.

Probably the greater number of readers take *Acts* to be a record of the geographical expansion of Christianity. This persists even in recent publications. The commission, "And ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth", is taken as an outline of the book. It is true that much of the development is narrated on this framework but nothing can be farther from the author's purpose than simply to show how Christianity moved out from Jerusalem to the distant parts of the world. Geographical expansion on a vast scale took place soon after Pentecost. The gospel reached Rome years before Paul did. The idea so much publicized that Paul on his Second Missionary Journey introduced the Gospel to Europe through Macedonia fails to take note of previous expansion or of geographical significance in the first century. The event's significance is to be found apart from geography. We are not told who founded the churches at Rome, Colosse, or Laodicea. There were Christians up in Damascus before Paul was a Christian. Luke but mentions that in connection with the conversion of Saul of Tarsus with no word about the beginning of that work or later development. How much farther had Christianity reached to the North and the East? Turning to the South we see early development there. The Ethiopian Eunuch was converted and continued on to his homeland. What development followed in Africa? Luke is silent about all this except to incidentally mention a fact which suggests Christian development in Africa prior to the first missionary journey of Barnabas and Saul (11:20). The curtain falls on Barnabas and Mark as they embark on a new journey. After his miraculous release from prison we are told of Peter that "he departed, and went to another place" (12:7). To this day we do not know where this "place" was. Even his supposed hero is left a prisoner in Rome. The curtain falls on Paul with no hint as to what follows. Luke possibly closed his book at this point because events had developed no further but such explanation cannot be established, nor is it necessary. Luke clearly is not giving a record of the geographical expansion of Christianity.

The Tübingen (Baur) thesis that *Acts* is an irenicon seeking to reconcile the supposed rivalry of Peter and Paul becomes less and less convincing. The thesis of a second century invention of history to harmonize these supposed rivals has no adequate support in evidence. A late writing with this purpose would, it seems, at least have brought Paul and Peter together in Rome and in their twin martyrdoms, as tradition has it, have reached the climax of the irenicon. In *Acts* the extreme positions are not held by Peter and Paul but by James and Paul. Between these two are Peter, Mark, and Barnabas each feeling the tug of both James and Paul.

Recently reopened is the old thesis that *Luke-Acts* was developed about 150 A.D. as an apologetic against Marcionism.[1] Doubtless Marcion did create for second century Christians a crisis which hastened the formation of the New Testament canon but to say that *Luke* was enlarged and *Acts* brought into being to meet this crisis can with present data be little stronger than speculation. The thesis has the difficulty of establishing the late date of *Acts*, of handling the whole issue of the forming of the canon about which so little is known, and the suggestion of a questionable character for much of our New Testament. Apart from this, the thesis is unconvincing to this writer by virtue of the very nature of *Acts* But our final answer to this thesis is the one developed in this paper.

What, then, is the author's purpose in *Acts*? He writes to show a victory of Christianity, how it asserted its universalism, the liberation of the Gospel as it breaks through barriers that are religious, racial, national. The author shows how Christianity breaks through narrow limitations men would impose upon it and how it emerges in the liberty Jesus gave it. With this he shows how the Jews eliminated themselves from Christianity. He shows us in the first chapter something of the narrow concept of Christianity as held by early followers who viewed it as open only to Jews and

1. John Knox, **Marcion and the New Testament.**

proselytes. We see it finally looking out from Rome as a religion open to all who meet its terms and this regardless of race, nationality, or external circumstance.

In Chapter One we are introduced to the major problem facing Christianity from within. Before the Ascension they asked Jesus, "Lord, dost thou at this time restore the kingdom to Israel?" The narrow concept that the kingdom belongs to Israel gripped early Jewish Christians and proved to be the issue which in a further development made the Jews finally turn away from Christianity. At first we see only Jews embracing Christianity and they think it is for Jews only. One not born a Jew can enter the kingdom only by being inducted into Judaism as a proselyte. We next see Hellenistic Jews and proselytes active in Christianity. Next Samaritans, who are half-Jews, are received, though reluctantly. Finally Gentiles are received but by gradual steps. The first Gentiles received were already on the outer fringe of Judaism. The Ethiopian and Cornelius were not classed as pagans. They were Gentiles who already had moved near to Judaism. Not until later are Gentiles with no previous connection with Judaism received.

The issue arises as to the acceptability of Gentiles on an equality with Jews and this is the topic of a conference in Jerusalem. A victory is won and it may appear that the book should close with Chapter Fifteen. But Luke has other developments to present. The victory is yet to be won in the churches. Beyond that, the final reaction of the Jews to the issue is to be shown. There was another development of the issue which would present an even greater problem. What finally was to be the effect of Christianity on Jewish Christians? If it be conceded that Gentiles can enter the kingdom without Jewish ritual, what about the Jew? Would Jewish Christians be exempt from Jewish ritual? What of the Law so precious to the Jew? Was it superseded even for the Jew? It finally became apparent that Christianity freed Jew as well as Gentile from the Law and the ritual. The Jewish Christian was free to follow it but not obliged to do so. The Gentile was free from it and any acceptance

of it but indicated his confusion about the nature of Christianity. The Jews saw in this the inevitable destruction of their politico-economic kingdom hopes. They saw in it the equality of Gentile with Jew in the Kingdom. Judaism was a nation as well as a religion. Christianity was related to Judaism as a religion but not as a nation. So the final issue is not simply the basis upon which Gentiles are received. Even after the conference voiced its approval of the reception of Gentiles without circumcision there continued to be myriads of Jewish Christians. But that which finally proved unacceptable to the Jews was that Christianity released even Jews from the Law and the ritual, and demanded the equality of Gentiles and Jews in the Kingdom, rejecting the proposition that its expansion should be within the narrow limits of Jewish nationalism.

It would be over-simplification to try to reduce the book of *Acts* to one issue. There are doubtless several purposes subsidiary to the chief one. Many see in *Acts* a defense of Christianity before Rome. Others would reduce it to a defense of Paul before official Rome. This latter seems improbable. This would be rather a round-about way to defend a man in chains, but as a defense for Christianity before a Roman world there would be much to gain. It is obvious that Luke takes pains to show that Christian leaders stood repeatedly in the presence of official Rome and were never condemned. A book so designed would be highly influential in the Empire and yet would be a rather indirect approach to official Rome itself.

Another theme which is evident is the stand Christianity took with respect to heathen religion. There was no compromise. Christianity was presented as intolerant of any other religion. Such also was its stand with respect to magic, sorcery, false spiritualism, pagan philosophy, and idolatry.

These and other subsidiary purposes may be observed but we return to the conviction that the chief purpose was the portrayal of Christianity asserting its universalism as against the effort to limit it to the narrow concepts of first century Judaism.

Development of the Theme

We turn now to the book itself to observe the development of the theme. Verse six introduces to us the narrow concept of the disciples from which Christianity must free itself. "Lord, dost thou at this time restore the kingdom to Israel?" They assume that the kingdom is Israel's. The only question is one of time. Doubtless they have by now been freed from the earlier concept of a temporal and political kingdom but they still place a national interpretation on the kingdom. Jesus replies that the kingdom will not come by rules of the calendar but by what "the Father has set within his own authority," that is, by the power of the Holy Spirit released in men and their witnessing. The Kingdom is theirs when they are empowered of the Holy Spirit and they witness to the ends of the earth. This is set over against their selfish expectation of the delivering of it to them because they are Israel.

Chapter two presents Jewish Christianity. On the day of Pentecost there are three thousand converts among the Jews. Extreme parts of the Roman Empire are listed from Mesopotamia in the East to Rome in the West and down into Africa. We are not told that there were converts from all these sections but subsequent references to Christians of Damascus, Cyrene, Cyprus, Rome, and other places would so indicate. But for us at this point the chief interest is to note rapid progress of Christianity among the Jews. As yet the major barrier to the acceptance of Jesus as the Messiah is the matter of his death. To the Jew the cross could be nothing but a stumbling block. It was unthinkable that a crucified one could be Messiah. Consequently, the burden of early preaching was to deal with the 'scandal of the cross'. The death of Jesus was reinterpreted in the light of God's eternal purpose and the fact of the Resurrection. This problem being so dealt with there were multitudes of Jews who became disciples. Five thousand are mentioned (4:4), next it is simply said that multitudes were added both men and women (5:14). So rapid is the spread of Christianity among

the Jews that the Sadducees become alarmed. They are collaborating with Rome and their interest is primarily political. They fear the rise of any strong group which might disturb relations with Rome, and this group is rapidly reaching such proportions. So strong is the group that the apostles can openly defy the Sanhedrin (4:18ff). The revival began to reach outside Jerusalem (5:16). The jealousy of the Sadducees increased as they saw the people rallying to the Christians (5:17). Even a great number of priests are converted (6:7). The chief priests are amazed at their growth (5:24). All of this indicates something of the magnitude of the Christian movement among the Jews. Nothing is clearer than that at this point Christianity is acceptable to multitudes of the Jews. Why then is it that by the end of the first century Christianity is predominately Gentile rather than Jewish? Sometime after this rapid beginning the Jews back off from Christianity. Clearly, whatever it was which turned the Jew from Christianity was yet to develop.

With Chapter Six we get into a different atmosphere. Evidently some time elapses between Chapters Five and Six. We see a new stage of development. We are introduced to a tension between the Hebrew and Hellenistic Christians. This is evidenced in the favoritism shown in the care of widows, those of the Hellenists being neglected. This is the beginning of a long struggle. Gradually the Hellenists gain in influence over the Hebrews and it is through them that a new door is opened to the Gentiles. Against this background of tension Luke presents two Hellenistic Jewish Christians who will introduce revolutionary and far-reaching measures into the Christian movement. We refer to Stephen and Philip.

Stephen has an insight into the genius of Christianity not seen in earlier followers of Jesus. He saw Christianity in its relation to the whole world. He saw the incidental and temporary character of the Mosaic law with its temple and ritual.[1] The only use of the term "Son of Man" outside the

1 Rackham, R. B., **The Acts of the Apostles,** p. 87.

Gospels is its use by Stephen (7:56). Jesus accepted the term 'Messiah' but discouraged its use. This was because it had for the majority a national significance. Jesus used for himself the term 'Son of Man' because it went beyond the Jewish Messiah concept. Stephen alone uses the term Jesus preferred, the term which presented Jesus in relation to the world rather than merely to Israel. He debated in the synagogue shared by the Cyrenians, Alexandrians, and those of Cilicia and Asia. There is strong possibility that it was there that Saul of Tarsus first met with a concept which first he fought with all his might. Stephen preached a new insight—the equality of Jew and Gentile in the kingdom of God. This new issue brings on new opposition (6:16). The opposition now is not from the Sadducees but from the Pharisees with their intense nationalism. Any concept of the equality of Gentile with Jew in the kingdom they will fight to death. It is all right to proselyte, to make Jews of Gentiles. But to suggest that the Gentile as Gentile and without becoming Jew can share in the Kingdom of God is indeed an outrage. It is this new emphasis introduced by Hellenistic Christians which arouses that bitter opposition of which Saul of Tarsus became leader.

Chapter Seven presents the defense of Stephen with its marvelous insight into the purpose of God in Israel and His great redemptive plan for all men. The charge brought against Stephen was that he "ceaseth not to speak words against this holy place and the law" (6:13). In sketching the history of Israel Stephen shows that God has never been limited to any one place and certainly not to that which they call the "holy place" whether it be the land of Palestine or the temple. Most of the great experiences of their ancestry took place outside of the so-called "holy land." He cited such experiences in Mesopotamia, Egypt, Midian, and Sinai. It was in Sinai that God appeared to Moses and there that God said, "The place whereon thou standeth is *holy ground.*" Clear did Stephen make it, then, that God has never limited himself to one land, and certainly He is not shut up in what they call "the land." If they think God is limited to the

temple then they have failed utterly to know their own scriptures. When Solomon built the temple God made it plain that He was not limited to it. In this Stephen reached a climax in answer to the charge of speaking against "this place" and in it blasted to bits the selfish interpretation they had placed upon God and their thought that they had God confined to their land or their temple. They have always been blind to God's larger purpose or have wilfully rejected it. Stephen's concept of universalism is in sharp contrast to their narrow nationalism and racialism. The only answer they have to this universalism of Stephen, this insight into God and His purpose which rises above their narrow concepts, is to stone him to death. "And Saul was consenting unto his death" (8:1).

It is clear, then, what it was in the Christian movement that drew out that intense persecution led by Saul. The persecution was directed against those who shared Stephen's concept of the equality of Gentile with Jew in the purpose of God and in His kingdom. Until this issue was made prominent the opposition was from the collaborating Sadducees. Until then multitudes of Jews were being added and this included priests.

In 8:1 a statement is made which has puzzled the scholars: "And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." Why were the apostles not slain or scattered? The context makes it obvious. This persecuation was against those who shared the position of Stephen. The Twelve did not take the initiative in preaching the gospel to the Gentiles. Some of them did so under pressure but even then with reluctance and great fears. The apostles remained undisturbed in Jerusalem because there was nothing in their preaching which greatly disturbed Saul and the Pharisees. In line with this is the record by Josephus and Hegesippus that James, leader of Christians at Jerusalem, was held in high esteem in Jerusalem until near 62 A. D.

Luke now introduces us to a new spread of Christianity. "They therefore that were scattered abroad went about preaching the word" (8:4). The Hellenistic Christians are the ones preaching abroad. Through the Hellenist Philip conversions are made among Samaritans, who are half-Jews. The apostles sent Peter and John to investigate. In their presence the Holy Spirit authenticated that work and it was recognized by the apostles.

Luke shows us now the next step in expansion. Philip is guided to a man of Ethiopia, and he is converted and baptized. Luke tells us that he had come to Jerusalem to worship, and while returning was reading *Isaiah*. So he is not a pagan and not so viewed by the Jews. He may be called a God-fearer. He is on the outer fringe of Judaism. After Philip had preached unto him Jesus (8:35) and they came to some water the Ethiopian asked, "What doth hinder me to be baptized?" What would hinder him? Some of the Hebrew Christians would say, "You must first become a Jew." What would the Jew say? This man, a eunuch, was barred from Judaism because of his mutiliation. Can he then be a Christian? He cannot become a Jew. "What doth hinder me to be baptized?" Philip baptized as a Christian one who could not gain admission into Judaism. If Luke is tracing out the geographical expansion of Christianity this would be a good time to go into Ethiopia. On the contrary, the curtain falls on the Ethiopian. Luke's purpose is gained. He has shown us another step in another type of expansion. A God-fearing Greek, barred from being a full-fledged proselyte to Judaism, is received as a Christian.

Chapter Nine narrates the conversion of Saul of Tarsus. He was converted to Jesus as the Messiah. But with this came a new concept with reference to the Gentiles. Saul, the Hebrew of the Hebrews, now saw the Gentiles, too, to share in God's purpose. "There fell from his eyes as it were scales" (9:18). This describes his recovery of physical sight, but it also symbolizes for him a new insight. The Lord said of Saul, "He is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel"

(9:15). From now on Jew and Gentile will have for Saul equal place in God's plan. Paul did not turn his back on the Jew in favor of the Gentile. That would have been but the other side of the same old fallacy. To Paul, insofar as the kingdom was concerned, the middle wall of partition was destroyed.

Chapter Ten relates the conversion of Cornelius. Luke is not telling us that Peter was the chief agent through whom the door of faith was opened to the Gentile. Rather he makes it plain that Peter and the Jerusalem Christians resisted that which long ago Stephen and Philip rejoiced to proclaim. Cornelius is a Gentile but of the same status as the Ethiopian. He was not circumcised so not a proselyte. But he is a God-fearing Gentile. As the Ethiopian, he is deeply interested in Judaism. Luke develops two sharp contrasts. One is the contrast between Philip and Peter. Philip ran to the chariot of the Ethiopian and took the initiative in preaching to him Jesus. Peter, in contrast, hesitated, stalled, apologized, and clearly demonstrated all the way through his reluctance to meet a Gentile on terms of equality. Another sharp contrast is drawn between the eagerness of Cornelius to hear the gospel and the reluctance of Peter to preach it to a Gentile. The picture is further developed in the reaction of the Jerusalem Christians to the experience in Caesarea. Peter was made to explain his rash action in going in to men uncircumcised. He had six witnesses to the fact that he took no initiative in the matter. They were forced to acknowledge that God did grant (aorist, not perfect) to the Gentiles repentance unto life. But this they view as exceptional and will resist it later. In clear contrast is the universalism of the Hellenists and the narrow nationalism of the Hebrews.

We come to the great church at Antioch in Syria from which went Barnabas and Saul. Much has been made of this as a great missionary center and, indeed, it was that. But from whence was this great missionary zeal? Those who follow a mechanical outline of geographical expansion now point to the new stage in which the gospel, having been

preached at Jerusalem, and all Judea and Samaria, now will go out to the ends of the earth. They overlook what is said about the origin of the revival in Antioch out of which a year or so later went the missionaries Barnabas and Saul.

In introducing this work at Antioch, Luke goes back to the death of Stephen. We must not miss the connection. "They therefore that were scattered abroad upon the tribulation that arose about Stephen traveled as far as Phoenicia, and Cyprus, and Antioch, speaking the word to none save only to Jews. *But there were some of them, men of Cyprus and Cyrene, who when they were come to Antioch, spake unto the Greeks also,* preaching the Lord Jesus" (11:19-20). So! Men came from Cyprus and from Cyrene, that is from Africa and a Mediterranean Island and preached to Greeks in Antioch. Hasty reading may miss the fact that about seven years separate 11:19 and 11:20. Verse eleven goes back to 8:4 and cites the witnessing of Christians driven out by the persecution by Saul. These preached to Jews as far as Phoenicia, Cyprus, and Antioch. But verse 20 refers to a time when Saul was a Christian at Tarsus. At this time Christians came from Cyprus and Cyrene and preached in Antioch to Greeks. A revival developed in Antioch which was so great that it was heard about in Jerusalem. The Hebrews there sent Barnabas to check on it. Barnabas got into the middle of the revival and because of the magnitude of it went personally for Saul in Tarsus. After a year there in the revival they were sent out by the Holy Spirit on their so-called first missionary journey. And where did they begin? In Cyprus. But men from Cyprus and Cyrene had touched off the revival to begin with. Geographical expansion is clearly not what Luke is developing. He is showing how, step by tep, Christianity asserted its universalism, how it broke through the barriers men would impose upon it. He is showing how the gospel finally reached the pagans who had no previous experience in Judaism, how they were won directly to Christianity, and the consequences of that for Jews and for Christianity.

Two major missionary campaigns are sketched. What are termed three journeys are in reality two campaigns: the first shared by Barnabas and Paul, the second by Paul and other companions. The pattern in each campaign is similar with a fuller development of the issues in the second campaign. The first effort is made where it should begin, in the synagogue. But the missionaries purposed to win the pagans, too. It was only as the Jews revolted at this that they would turn to the pagan directly.

The first campaign began in Cyprus, but Christianity is not new there. Luke seems to be interested only in showing how it distinguished itself from spiritualism and false religion, and the appearance it made before official Rome. He gives nothing of the establishing of churches or evangelization of the island. At Antioch of Pisidia Paul preached the doctrine of justification by faith rather than by law as clearly as ever it appears in his epistles. They had a good reception until on the following sabbath "almost the whole city was gathered together to hear the word of God" (13:44). This was too much for the Jews: "But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul" (13:45). Upon this rejection Paul announced their procedure to "turn to the Gentiles" (13:46). This is the last group. These have had no conditioning in Judaism. Luke gives the contrast to Jewish rejection: "And as the Gentiles heard this, they were glad." From here on is the repetition of a pattern. In each community attempt is made to win Jews and Gentiles. The reception is good until it becomes clear to the Jews that the Gentiles are viewed as having equality with them. At this the friendly reception turns to persecution.

Luke then shows the reaction in Antioch of Syria and Jerusalem. The Christians at Antioch rejoice at this extension of Christianity into the ranks of the pagans. But certain ones came down from Judea and taught, "Except ye be circumcised after the custom of Moses, ye cannot be saved" (15:1). A conference followed in Jerusalem in which the Christian leaders sought an understanding about the basis

for reception of Gentiles. It was agreed that Gentile as Gentile could be saved apart from Jewish ritual. This may seem to be a victory with which the book could close. But Luke has yet to show a further development of the issue and to show the final reaction of the Jews to the proposition of Gentile equality.

A second major campaign takes Paul into the great Aegean Hellenistic center including the Roman provinces of Macedonia, Achaia, and Asia. A journey, evidently to Jerusalem, is but an incident and does not present second and third campaigns. The second campaign shows the major issues in a further state of development. Tension increases between Jews and Gentiles until it becomes clear that the Jew must rise above a narrow nationalism or else reject Christianity. Whereas the first campaign could close with a conference, the second closed with pent-up Jewish jealousy and hatred turned loose on the champion of equality for Gentile with Jew.

Much is made of the Macedonian call and, indeed, it was significant. But it is not clear that this is the introduction of the gospel into Europe, and that certainly is not its significance in the story. To begin with, the geographical significance was not then what it is now. We now think in terms of Europe and Asia as distinct continents. But in the first century Macedonia was but one province in the great Roman Empire which looked chiefly across the Mediterranean basin. To cross from Asia Minor to Macedonia was simply to go from one Roman province to another. So interrelated were all these provinces that to establish Christianity in one would assure its entrance into others. Luke is *not* showing us how the gospel got to Europe on its way to America instead of going to China!

What Luke does show is how pagans were converted at the preaching of the gospel of Jesus as the Christ and without any reference to Judaism. He shows how the Jews fought this and how they eliminated themselves from Christianity through their refusal to share with Gentiles as Gentiles.

At Philippi we have developed in connection with a pagan exactly what was developed in connection with the Ethiopian Eunuch, the God-fearing Greek. The Philippian jailor was not a Jew, not a proselyte, not a God-fearer, had no connection with Judaism. There was not even a Jewish synagogue in this Roman colony. The jailor asked, "Sirs, what must I do to be saved?" And they said, "Believe on the Lord Jesus, and thou shalt be saved" (16:31). What must a pagan do to be saved? Salvation for him has nothing to do with becoming a Jew. He can be saved as a Gentile.

At Thessalonica and Berea is the same refrain: Jewish hostility to a gospel which did not recognize a distinction between Jew and Gentile. At Athens we are in a pagan world. Christianity has no compromise with philosophy, nor does it hesitate to come to grips with is. In a speech which is classic Paul shows the universalism of Christianity: one God, who made of one every nation of men, who created all, who seeks the worship of all, who is available to all, now calls all to repentance and to Jesus. Paul presents a living Lord opening wide His arms to all men. At Corinth the refrain goes on. Paul attempts to win the Jews making the approach through the synagogue. At their revolt Paul goes directly to the Gentiles. In a special vision God authenticated this work among the Gentiles. In Ephesus again the pattern is seen. Three months are spent in the synagogue but the Jews hardened their hearts and Paul turned to the school of Tyrannus in which to continue his work.

Paul made a final journey to Jerusalem despite the warning of his friends and the known peril. The reason is clear. The Jew had as large a place in his heart as ever. Giving to the Gentile a place did not exclude the Jew. The fund for the saints at Jerusalem doubtless was designed not only as a relief but as a means of drawing Jewish and Gentile Christians closer together.

Paul reached Jerusalem probably about 57 or 58 A. D. Luke again gives us a picture of Christianity in Jerusalem. There are multitudes of Jewish disciples, but there has been no advance in their Christian insight. Paul heard from James

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and the elders these words, "Thou seest, brother, how many thousands (myriads) there are among the Jews of them that have believed; and they are all zealous for the law: and *they have been informed concerning thee, that thou teachest all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the customs*" (21:20f).

Myriads of Jews have believed; this in the late fifties of the first century. By the nineties Christianity was decidedly Gentile. What happened? Myriads of Jews are believers in the fifties. Almost none are found in the nineties. Myriads, and all zealous for the law and alarmed about the possibility of Jews forsaking Moses, and circumcision, and the customs. So! Another issue has arisen. First it was conceded that Gentiles did not have to be circumcised to be Christian. Now the question of the need of that for Jewish Christians has arisen. Was this the issue which turned the Jews from Christianity? Evidently it was in that generation that the change did take place. When the book of *Hebrews* was written that was the crisis. Would the Jews turn their backs on Christianity? This does seem to be what Luke is developing. The Jews are alarmed at what more and more they see to be involved in Christianity.

Paul was induced to make a gesture that would appease the Jews. This resulted in an attempt on his life. The charge brought by the Jews was almost identical with that brought against Stephen. "This is the man that teacheth all men everywhere against the people, the law, and this place; and moreover he brought Greeks also into the temple, and hath defiled this place" (21:28).

Luke's purpose is further advanced as he presents to us the addresses of Paul before the Jews and the Romans. Two things stand out: Jewish hostility at any mention of the Gentiles and Paul's inclusion of them. His keynote is reached as he says, "I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, and

how that he first by the resurrection of the dead should proclaim light *both to the people and to the Gentiles*" (26:23).

Chapter Twenty-eight leaves us stranded only if we are looking for the wrong thing in *Acts*. If we have merely a curiosity about the fate of Paul we will get no help from Luke. He is not writing about Paul. He is not telling us how the Gospel reached Rome. It has been there many years.

Upon his arrival in Rome Paul called together the chief of the Jews. He makes it plain that he has no ill feeling towards them. Christianity has not excluded the Jews. The Jews have done the rejecting. Paul again affirms that as a Christian he is standing on the hope of Israel. They listened from morning until evening until one word was spoken. How can we miss the point? The quotation: "Go thou unto this people and say, By hearing ye shall hear, and shall in no wise understand; and seeing ye shall see, and shall in no wise perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes *they have closed;* lest haply they should perceive with their eyes, and hear with their ears, and understand with their hearts, and should turn again, and I should heal them." Luke then gives us the conclusion from Paul. "Be it known therefore unto you, that this salvation of God is sent unto the Gentiles; they will also hear."

The closing scene which Luke flashes before us is that for two years Paul in the Empire's capitol taught the things concerning the Lord Jesus Christ. All who would come and went none forbiding him. Against the tragic background of Jewish rejection Luke lets the curtain fall upon a scene of the gospel being preached in the Empire's capital with the people freely hearing it. Is the book incomplete? Is it broken off abruptly? Not for one who sees the purpose Luke has in *Acts*.

Conclusion and a Word for Today

Christianity would have been acceptable to first century Jews had it been willing to expand within the Jewish national community. Inclusion of Gentiles would have been acceptable had Christianity forced them into Judaism. But

this Christianity could not do. When this became clear the Jews turned from Christianity.

Tragically today the identical barrier stands between the Jew and the acceptance of Jesus as the Christ. Unconsciously many Christians are encouraging the very thing which separates the Jew from the real hope of Israel. The Zionist movement has the same fundamental fallacy. Many today think only in terms of regrouping the Jews in one land and as one nation. National Zionism is secular and political and stresses the very thing which makes more remote the hope of winning the Jew to Christ or even to a place of harmony in the world. Following the Renaissance and developing especially in the 18th century was a beginning of an emancipation of the European Jew. This came by a policy of integration. Under sound Jewish and Christian leadership Jews were being integrated into the nations in which they lived. The retained Judaism as a religion but not as a nation. In this came increasing emancipation. But some intensely nationalistic Jews were not content with this. In 1862 Moses Hess, a German Jew, set forth one of the fundamentals of the Zionism then arising. Said he, "We (Jews) shall always remain strangers among the nations; these, it is true, will grant us rights from feelings of humanity and justice, but they will never respect us so long as we place our great memories in the second rank, and accept as our first principle, 'Ubi bene, ibi patria'."[1] Just when European Jews were bing liberated by becoming integrated the leader of embryonic National Zionism rejected the philosophy "where I am well off, there is my country" and substituted for it an insistance that the Jews are a people in a national sense, that nothing short of this is acceptable to the Jew. Zionism by insisting upon this invited the persecutions of the past decade and has created for Jews and for the world much of the present Jewish problem.

National Zionism may have merit as a secular and political expediency, though the evidence thus far is to the

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Elmer Berger; **The Jewish Dilemma**, p. 64f.

contrary. But for Christians to pin kingdom hopes on any such movement is to repeat the error which turned first century Jews from Christianity. Nothing can be farther from the genius of Christianity than any idea that it must express itself in anyone's nationalism. The glib hope that five million Jews of the U. S. A. will close up their stores and with the other Jews of the world return to Palestine, that they will over night be converted to Christianity, that national Israel will be restored, that God will slay five-sixths of the Russians, and Christ set up a throne in Jerusalem has neither scriptural basis nor realistic observation behind it. It is a deplorable substitute for the only approach Jesus endorsed, that is, that those who know in experience the Lord Jesus shall bear their witness to all, and call all alike to repentance and faith and into the great Christian community which Jesus called his Kingdom, and which is a present reality.

Many Christians glibly and dogmatically talk about the Jews accepting Christ but all the time they are not doing it. The Jews will not accept Jesus until he is willing to forget that insofar as Christianity is concerned his being a Jew is irrelevant. To Christ there is no Jew, no Gentile. Superficial subdivisions of humanity by racial, national, or any other lines are absolutely irrelevant to the kingdom of God. We retard the winning of the Jew for so long a time as we give encouragement to the Jew that he has a place in the kingdom because he is a Jew. Insofar as the kingdom is concerned we are to forget about being Jew or Gentile, English, American, German, Japanese, or anything else of the kind.

The Christological Basis of Historic Christianity

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A young person who had suffered bitter experiences was led by a friend to a Christian church. After worshipping with them long enough to catch their spirit, she said to the pastor, "There is nothing I can think of in the God I adore which I do not see in Jesus, and nothing I need from God which Jesus does not give me." Explain it as we may—and it is the task of theology to explain it—God still comes to men in Christ. The believer's experience of Christ and His grace will determine his attitude toward the teachings of Scripture and the creeds of the Church. John Bunyan in Bedford jail knew Christ as the well-stored minds of the theologians of his period did not, and it was John Bunyan's view of Christ which prevailed. If in our time theology should explain away His divine attributes and powers, the faith of unlearned and ignorant believers would bring the needy to His feet and recapture the Church's mind and heart. As Professor John E. McFadyen once put it in answer to a question in class: "It is not a question of what Christ was; it is a question of what Christ is."

Unquestionably the way the primitive Church reached their doctrine of Christ's person and the titles they gave Him in the addresses reported in the early chapters of Acts reveal how they threaded their way into regions of thought never opened up before. They called Him the Servant of the Lord, the Holy and Righteous One, condemned by men but vindicated by God in His resurrection, the Prince or Pioneer of life, the prophet foretold through Moses, and, above all, Saviour and Lord. Behind these titles was their experience of His presence and power. They had felt the impress of His personality. They had found Him in action. He had kept His promise to baptize them with His Spirit. Through their testimony He had so changed men's nature that they were new creatures in Him. In answer to the word of faith He had healed the lame. Out of the frightened fugitives of that dark betrayal night He had made men who could face

the authorities of their nation and prevail. Their own transformation and the movement they started are the miracle of history. They could not but ask who and what He was who had wrought these wonders. These titles are their first attempt at an answer, and one cannot but note the advance they mark on Peter's confession at Caesarea Philippi that Jesus was the Messiah.

The disciples did not come to these experiences with minds blank like a clear slate prepared for truths absolutely new to be written on them. Their minds were already stored with the revelations of the past. Not to speak of the Old Testament revelation of the unity of God (Deut. 6:4) and His moral character, there was Jesus' consciousness of Sonship to which He had given frequent expression. Jesus' experiences at His baptism and in His temptations show that Sonship was His experience and Messiahship His problem. It seemed to Him impossible to express what He had found in God by fulfilling His people's ancient expectations of their Messiah, but while He had to interpret Messiahship anew, the Divine voice and the enduement of the Spirit clarified and strengthened that sense of Sonship which He had from His boyhood (Luke 2:49). In Matthew 11:27 we find what this Divine Sonship implied: "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matthew 10:34 has this perplexing statement made to His disciples as He sent them out with urgency to announce the coming of the Kingdom.—"Ye shall not have gone over the cities of Israel till the Son of Man be come." According to Matthaw, this was followed by the statement of the place of the Son in God's plan in the passage quoted. This assurance must have come to Him in a transcendent experience the nature of which He never disclosed. All the resources of the Kingdom are entrusted to the Son, even the knowledge of the Father, and God is to be revealed and His purposes of grace fulfilled through the Son alone. This is followed by Jesus' teachings that the powers of the Kingdom had come

into the world with the King and were available to faith by whomsoever exercised (Mark 9:23; 11:23-24). Then we have the parables of the Kingdom illustrating in different ways that the Kingdom had already been sown in the soil of the soul, was in the process of growth, and would reach its consummation when the harvest ripened and the Lord of the harvest put forth His sickle and gathered it in.

All this reached its culmination at Caesarea Philippi where Jesus brought together the two revelations of Isaiah 53 and Daniel 7:13-14 in that stupendous statement: "The Son of Man must suffer." A long period of reflection on the meaning of His own rejection by His own people, on the death of John the Baptist, and on the suffering of the Servant of Jehovah, had brought Him to this conclusion. So when the Twelve through Peter confessed His Messiahship, He answered in substance: "If I am the Messiah, then it means the Cross for me and the Crucified life for all who would follow me" (Matthew 16:24-26).

This was followed by Christ's interpretations of the meaning of the Messiah's sufferings. Someone has said that if Jesus saw His sufferings approaching from afar, He might be expected to express His ideas about them in striking thought-forms. We are not disappointed. In Mark 10:45 He said that the Son of Man expected "to give His life a ransom for many"—a figure put into the mouths of the Maccabaean martyrs and applied by Jesus to His own approaching sacrifice. In John 12:20-24 He explained the law of the Cross to certain Greeks in the figures of the grain of wheat which died to produce the harvest—an illustration familiar to them through its use in their own mysteries. When Jesus instituted the Sacrament of the Lord's Supper He handed the cup to the Twelve, saying: "This is my blood of the covenant, which is shed for many" (Mark 14:24). Or as Paul phrases it in I Corinthians 11:25: "The cup is the new covenant in my blood." Here He refers back to the sealing of the old covenant with blood described in Exodus 24:3-8 and to Jeremiah's new covenant based on what God does for us instead of what we do for Him (Jeremiah 31:31-34). All

these sayings sum up revelations of the past and throw their light on the sacrifice of Calvary.

The apostles had these sayings in their minds brought back to memory by the Holy Spirit and explained by their outcome in the Cross and Resurrection. Can we wonder that, as they found the living Christ in action transforming character and baptizing the renewed with His Spirit, they recognized Him as belonging to the realm of causes—or, as John characterizes Him, the Word who was with God and in whom was life? What God does for our salvation is done through His Son and through Him alone. In an article in November's "Expository Times" Dr. David S. Cairns remarks, "Those who sat at the first Communion Table with our Lord were as yet far from the faith, as the first apostolic sermons after Pentecost quite plainly reveal." They are also far from Christ's own consciousness of Sonship, especially as expressed in Matthew 11:27 and Luke 10:22 and a number of other sayings. Yet what they did in His name, or rather, what He did through them, and the titles quoted which show what He meant to them, teach clearly that they gave Him a position in the source of all things which no mere man ever had entered or could enter. Professor James Denney did not go beyond the evidence when he said that in those first addresses in the Book of Acts Peter showed that "he regarded Jesus in His exaltation as forming with God His Father one Divine Causality at work for the salvation of men" ("Dictionary of Christ and the Gospels" II, p. 399).

Professor C. T. Craig in His book on "The Beginnings of Christianity" says that the confession "Jesus is Lord" is the most important expression of faith in Jesus. Over against Emperor worship and all the different deities whom their devotees called "lord" in those days, Christians affirmed "Jesus is Lord." Professor Craig adds: "Throughout the Septuagint translation of the Old Testament the divine name 'Jehovah,' or, more correctly, 'Yahweh,' was rendered by Kyrios, or Lord. When one considers the reverence felt by devout Jews for the sacred name, the significance of this fact cannot be overestimated. Christian Jews worshipped

the exalted Jesus, not only under the titles of Son and Messiah, but under the most sacred term they knew for God Himself. Paul wrote I Corinthians 12:3: 'No one can say Jesus is Lord except by the Holy Spirit.' To them it was the inspired title of the Son of God."

These facts outline the course which the minds of primitive Christians followed toward their high doctrine of Christ. They found Him using them in the noblest creative work of which man has any knowledge, namely, the reproduction of the divine nature in the souls of men and bringing the spiritually renewed into vital union with the Creator, and they could not but draw the conclusion just indicated.

This was also the course of the thinking of Paul and John when they identified the Son of God with the pre-incarnate Word through whom the worlds were made. On a far wider field than the primitive Church could know they found Christ in action creating men anew. In glowing terms they state the conclusion to which they were driven by their experience, He is none other than the Divine Being through whom God made all things. They put Him into the Godhead; they did not identify Him with the Father but they found Him united with the Father in a union closer than human minds can conceive. In the work of redemption God comes to us in Christ.

One of our theologians, (William Adams Brown), has spoken of the "self-imparting nature of God"; these first believers always found something in Christ which could not be imparted. There was that in the Deity to which man could never rise. He rejoiced in making men Godlike; according to their measure they might be "filled unto all the fulness of God"; at the same time the Son, through whom this grace was mediated, belonged to the Godhead out of whom all things proceed, and in that presence created beings prostrate themselves in wonder before a glory which they cannot share.

This leads Principal Whale to say: "The experience of Christian men confirms the classic experience of the first age of Christendom, that the man Christ Jesus has the

decisive place in man's ageless relationship with God. He is what God means by 'Man'. He is what man means by 'God' .... In the present of this man, men do not doubt that they are in the presence of something ultimate and eternal ("Christian Doctrine," p. 104).

To the same effect Emil Brunner: "Why did the apostles and the first Christians call Jesus the Son of God? Because in Him they discovered who God is. Jesus is like God. To be enabled to perceive that Jesus was not simply a noble, engaging man but the manifestation of the nature of God was the crisis and creative moment of their faith; and that perception was the glad news. In Him God speaks to us.... God alone possesses the Word, and no one can say,—The Word of God comes from me, except God, He who says,—Jesus is more than a prophet, Jesus is the Word of God—says, Jesus is not simply a man like us, but He is God Himself" (Our Faith" pp. 71-73).

This leads us to ask how, as a matter of fact, do Christian Churches state their faith? There should we added to this paper, as an appendix, the Christology of the Creeds, the historic statements of the Doctrine of Christ formulated by the Church in different periods of its history, and still adhered to in many of its branches. There is one position that the Church has maintained through the ages and defended with all her might,—The Deity of the Son of God and the reality of His manhood. The affirmations of the Nicene Creed, varied in language but uncharged in substance, and reiterated in the Churches' official statements of doctrine, down to our own time: "The Son of God, the only begotten, very God of very God, begotten not made, being of one substance with the Father." In the private creed of Arius we find a Christology higher than many Christians hold in our time, and yet in the "Something More" added by the Nicene Creed the Church has found the secret of her life and power. It may be a cheap way of putting it, that a diluted Christology means a paralyzed Church; nevertheless these historic Creeds reveals, in the care with which they guard their doctrine of Christ against every-

thing that might weaken it, the conviction of Christendom that the victory of Arianism would have cut the Church off from the source of her vitality and energy.

At the same time, these Creeds do not equate Christ with God. They affirm that He is essentialy divine, "of one substance with the Father," but in person distinct from the Father. Often they emphasize the Son's equality with the Father so strongly that they seem to ignore the Scripture teachings of the Son's dependence on the Father and subordination to Him (John 5:30; I Cor. 15:28). Yet the truth that Jesus Christ is divine in a sense that no other being in the universe can be, that He is one with God in creation and redemption, that God comes to us in Him and that we reach God through Him, the Church holds as the Faith by which she lives and for which she is ready to die.

The defect of the Apostles' Creed, namely, the omission of all reference to Jesus' life and work, runs through all the Creeds until we reach the nineteenth century. "Born of the Virgin Mary, suffered under Pontius Pilate"—nothing in between of any significance regarding the person of the Son of God! So they seem to have felt. The clearness and vigor of His consciousness of God, His discernment of the Father's will in every situation that He faced and His determination to make that will His own, His experience of the Father's love and His enduement with the Holy Spirit, His resolute self-dedication to the task of lifting us into the union with God in which He stood, and of securing for us the power which had come upon Him, His recognition of the Spirit who possessed Him as the same Spirit who spoke through the prophets and of the fact that He was God's fulfillment of their expectations, are passed by as irrelevant when the person of the Son of God was under consideration. Here and there we find a reference to His "absolute obedience," as in the Formula of Concord, but in the main there is no adequate conception of the divinity of His moral strength and stature. We cannot but recognize that the power which He used in His mission came to Him with the gift of the Holy Spirit at His baptism; they could not acknowledge that

He needed the enduement. We see that the love which He made the object of His mission filled His soul to overflowing in that hour. From His boyhood He had a unique sense of Sonship, but the Father owned Him as His Son and communicated His love as had never been experienced before. We see also that what was tested in His temptations was not what He received at the Jordan but what He brought to the Jordan. Never before or since was "the spirit of the prophet subject to the prophet" as it was then; the energies which have made the world new flooded His soul but were subdued to the service of the love which He had found in the heart of God. It has been said that "all power corrupts;" not so with the Son of Man. He could not think of using the gift of God except for the expression of the nature of God as it had been revealed in His soul (Matt. 4:7), and He refused to fulfill His people's ancient expectations of their Messiah because He could not pour into those moulds the glowing love which He had found in the Father's heart. In the historic Creeds of Christendom these decisions and the ministry which flowed out of them are not taken as revelations of Christ's divinity. Let us be fair—the Church was brought into being by the exalted Christ. His living presence meant so much to them that they felt no need of recalling "the days of His flesh;" it was from that position that the Church turned her converts to the story of Jesus of Galilee to teach them what their glorified Lord was like; nevertheless, their failure to take into account all that "Jesus began to do and teach until the day when He was taken up" blinded them to essential elements in His revelation of God. The modern rediscovery of the Jesus of history has enriched immeasurably our faith in the Christ of experience. How this fills out our Christology may be gathered from the paragraph on this subject in a statement of Christian belief issued by Wm. Temple, Archibishop of Canterbury, and Dr. J. S. Whale, then Moderator of the Free Church Federal Council in England: "We believe—That God took hold of human history and individual human lives in a new way in the great act of the Incarnation; that the birth and life, the death and resurrection of Jesus Christ is nothing less

that God's own redeeming presence and purpose actively manifested in historic time; that in Him God the Son became man, perfectly human yet without sin or self-centredness; that He lived among men disclosing in a human life that holy love which is God's nature, and that perfect filial relationship to the Father which is man's true nature; that His death on the Cross makes plain forever the meaning and measure of man's sin as rebellion against God; that sin there wrote its own condemnation indelibly on the pages of history and was judged with absolute finality; that by bearing the full burden of its evil consequences the divine Redeemer showed not only the cost of our sin to God, but also, and in the same act, the eternal love of God which is willing to bear that cost; thereby He declared God's forgiveness to those who repent and believe; that is, to those who give up their selfish outlook and receive the forgiveness which God freely offers. We believe that God set His seal upon this life and death of perfect obedience and perfect love by raising Jesus Christ from the dead, establishing within the corporate life of sinful humanity a creative centre of righteousness, and making altogether new spiritual possibilities for men living in this world."

The Utrecht requirement that "only those Churches be eligible for membership in the World Council of Churches who accept Christ as God and Saviour" has been criticized, perhaps justly. When that came before the Utrecht Committee I did not know that the Faith and Order Section had adopted this particular phrase; when it was proposed I felt it inadequate; but I had no alternative to offer then and I have none now that will state the Trinitarian position which must be the basis of any ecumenical movement in as clear and unequivocal a maner.

Personally I prefer the New Testament title,—"The Son of God", but I am aware that this phrase would be interpreted in different ways by different schools of thought, whereas the phrase used,—"God and Saviour" cannot be misunderstood. The faith of the Churches does not identify Christ with God, but does believe Him divine in a sense true of no other being, and does confess with gladness that He is

God's Son. He became man; before the worlds came into existence He was; He is the One through whom the Father has acted and does act to redeem humanity. When we make affirmations like these, we state what is beyond our understanding. As Brunner puts it:—"This is the inconceivable—and precisely in this inconceivable subsists the Christian faith."

There never was a time when a Christology of this charcter was as necessary as it is now. We are looking into an abyss of human wickedness from which we recoil with horror. We cannot absolve our own people from responsibility for the indifference which not only allowed such conditions to develop but which also provided the criminals with their weapons. Unless we can present to the world a Saviour and a Salvation adequate to this need, we had better keep silent. It is such a salvation that we proclaim—no mere human remedy, but a revelation of the Son of God in a death-grapple with evil and admitting men to the results of His victory. In the "Expository Times" of May 1945 there is an article by Principal Wm. Fulton on "The tragic Drama and the problem of evil." He reviews Greek Tragedy with special references to Aeschylus, whom he characterizes as a great religious dramatist, and quotes H. D. F. Kitto as follows:—"The play—Agamemnon—is what it is because the moral chasm that divides the hero from justice and finally engulfs him is so awful and tragic a thing."

Then, turning to Shakespeare, he states with Bradley's help, three propositions as the contribution of Shakespearean tragedy to the problem of evil:

"First, the fundamental effort of human life is to overcome evil."

"Second, the overcoming of evil means loss of good."

"Third, despite the destruction of good with which the overcoming of evil is attended, we must not fall into despair, but should possess our souls in peace and even in the patience of hope."

Yet this is not enough. It will not do to console ourselves with the assurance that in the long run the good will triumph; we must have some idea of the means by which its

victory is to be achieved. Russian communists are said to believe that their principles must win in the world because they are right while they deny the existence of a Divine will which alone can decree their success. Students of Shakespeare usually ignore the fact that in certain plays which he wrote after his great tragedies, he brings in a superhuman element to foil the designs of wicked men. In the great tragedies he depicts human wickedness over against human weakness grinding out its tragic consequences in the relationships of men and women. Then, as if he came to the conclusion that humanity left to itself could produce nothing else, he describes in "Cymbeline" and "The Winter's Tale" and, above all, in "The Tempest" how forces beyond the control of ordinary people enter into the human conflict in order that love may have its way. He does not set forth this superhuman action in the Christian way, as Milton does; the causes he invokes seem ridiculously inadequate to the situation; nevertheless he does bring them in as the only ground of hope for a happy outcome of our trials.

Here is where our Christology alone can provide the remedy. The New Testament reveals God taking hold of evil in its origins and overthrowing it at infinite cost to Himself. Even in the face of the evil-doing which horrifies us today, we cannot but see that the sin of man came to a head on Calvary and was there overthrown by love absolute and unbounded. To quote Dr. Cairns again:—Here "comes the greatest of those emergent facts which, one by one, have transformed the whole problem, the Incarnation of the Son of God, the supreme sacrifice, the Resurrection, and the coming of the Spirit." Then contrasting what he calls "simple Theism" with the New Testament doctrine, he adds.—"The God who waits and watches is transformed into the God who comes, by the new emergence of the Divine on the plane of human history." In the Edinburgh Conference of 1937, Bishop McConnell remarked that young people were protesting that modern theology was not allowing for the fact that this is a grim world. It is worse, incalculably worse, as recent exposures have revealed, and men are entitled to demand from theology her reasons for expecting the triumph

of the good. The New Testament placards before our eyes Christ on Calvary as God in actual conflict with evil, and vanquishing it by bearing it to its doom. Whatever our theory of the atonement, the Church which would be regarded as the Church of God must have a Christology which expresses in the thought-forms of the present-day this New Testament conception.

I do not want to build a pyramid of theology on the apex of my personal experience, but all that I can conceive of God comes to me in Christ. Before my lips were opened on His behalf, Christ came to me in a light and joy unspeakable, the solution of the problems of growing youth and a promise beyond my expectations. Not only did He re-inforce my moral purpose, but He took over the conflict and prevailed in me where I had been beaten before. Once in a time of abject weariness, Paul's words "That Christ may dwell in your hearts by faith" stood out in living type as the word of Christ for me, and made the indwelling of the Saviour my secret of personal living for the years that followed. When so ill that life seemed hanging on a hair, I committed my future to Him without any reservation, and immediately that presence took possession of my soul bringing a peace which gave perfect rest, and whatever strength of body, or mind, I have had since then is the result of that inflow of grace. At His table He has entered my nature through the sacred symbols and has taken command in a way that surprises me still, and for me it is literally true that He is "closer than breathing and nearer than hands and feet." When I approach His truth in conscious union with Him, He opens its meaning to my mind and heart in a way that meets the needs of many. The older I grow, the more wonderful the miracle of forgiveness appears and the more deeply do I feel my need of it.

What I want to say, as I present this paper, is that I approach this Christological problem from the standpoint of personal experience of the living Redeemer and as a preacher who delights in presenting Him to men, and while it may limit the range of my thinking, it gives this truth depth and vitality for me.

The Preacher and Culture *

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That the man who will sustain for any length of time an effective preaching and teaching ministry must read and study diligently and thoughfully goes without saying. No man can possibly "give out" continuously over a period of years matter which is in any degree adequate both to the need of the age and to the riches of our Faith, unless he is just as continuously "taking in." Here, as in less exalted spheres, imports must balance exports. Reading, said Bacon, maketh a full man; and we may add, preaching without reading soon maketh an empty man—soon (to change the metaphor) "wears thin." I am aware of the difficulties, of course. The modern minister, unlike the minister of a former generation, is apt to find his time so overfull with this, that and the other—the endless business of running a church in all its multifarious activities and connections—that anything like sustained reading gets crowded out. The reading has to be snatched in the interstices, the snippets of time, and so inevitably becomes snippety reading. It is a great pity when that happens, for in many ways the need for an informed and well-read ministry is greater today than it was when ministers had opportunity to be, and often in fact were, more cultured and well-read, as compared with their contemporaries, than they now are. And then there is the expense: ministers are ill-paid and books are costly. Difficulties, however, exist to be overcome, and I can only urge you to try to overcome them. (The late Lord Asquith, throughout all the period of his tenure of office as Prime Minister of Great Britain, including even the terrible burdensome war-years from 1914-16 insisted—according to the testimony of Lady Asquith—on always reading for two hours before he went to bed.)

I shall ask you in a few minutes to consider the question why a well-sustained cultural life is so essential to an effec-

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* A lecture delivered at the Southern Baptist Theological Seminary, March, 1945.

tive preaching and teaching ministry today. But before going on to that, I want to urge you to keep up in your ministry, the regular and assiduous study of *theology.* Herrmann says somewhere that the most distinctive function of the ministry (for it is the one which practically no one else in the Christian community can under modern conditions discharge) is to produce, preserve, and apply, a sound theology. There is great truth in that. I spoke yesterday of the need of the modern man for instruction in theology. The point now is, that you cannot meet that need effectively without continuous theological reading and study. I do suggest that you should try always to have on hand some really "meaty" theological work, which you study not primarily for sermon material (a motive which, as I said earlier, I am inclined to distrust), but because you realize the unspeakable importance to men and women of knowledge of the deep things of God. I think it requires a certain amount of faith to keep oneself to the study of some big and scholarly book—the pressure of other things is often so great that such study seems at times an insupportable irrelevance. But I am sure, if you can manage it, it yields rich dividends.

Let us now take up the general question—why is a well-sustained cultural life essential to the life and effective work of a minister and preacher today? Culture is much more of a living process than merely reading a lot; it requires the intercourse of living persons, and especially the companionship of those whose minds and experience and character are fitted to elevate, instruct, and sweeten our own. I think that some ministers sometimes allow themselves to move in far too restricted a circle of interests and persons, a world which is too much confined to parochial or ecclesiastical concerns, and to parochially or ecclesiastically minded people who are of no bigger stature, often indeed of rather less stature, than himself. They live rather too exclusively in the world of their ministerial responsibilities. Very often this is the result of the earnestness and consecration of their lives, and is so far good. Such earnestness and consecration cuts, as it were, a very narrow channel like a mountain tor-

rent. Yet one could desire that there were more of the amplitude of the lowland river which reflects the whole arc of heaven and fertilizes the broader acres of the countryside. Nevertheless the main source of culture must be, for the minister, his books; it is of that I am thinking particularly this morning. Why then, I ask again is a well-sustained cultural life so essential? I want, in reply to that question, to develop two main points.

First, there is, I believe, a close relationship between the cultural life of a minister and the quality of his personal life as a Christian man. The general question of the relationship of the pursuit of culture to the Christian way of life is a difficult one which has not I think been sufficiently explored by Christian thinkers. At the bottom it is the question of a Christian *hierarchy* of values—it is a question of the priorities. And it is a question which can take a very poignant form in some people's lives. I recall a boy in the congregation of a church in London of which I was once minister. He was a brilliant artist and before he was twenty had had pictures hung in the Royal Academy. Then he felt a call to give his life to the poor in the East End of London. It was a terribly difficult choice. In the end he went to the East End and surrendered his career as an artist. I think he was right. The same choice confronted Schweitzer when he felt the urge to give up his philosophical work and his music and devote himself to the disease-ridden natives in Lamborene. We need not, however, go into this general question. We are, or we are going to be ministers of religion, so that for us the question, the priorities, have been settled. Our task is to preach the gospel, to give ourselves to the pastoral care of souls, and everything else must take second or even a lower, place in our hierarchy of values. Nevertheless, subject to that overriding priority and indeed in the service of it, culture can still play a not negligible part in that self-discipline, self-purification, self-enlargement without which a minister and preacher cannot do his prime task really well. To cultivate the self merely for the sake of self-cultivation is of course no Christian motive at all,

but to cultivate the self in order, if possible, to be a better and more efficient instrument of God's purposes in the contemporary world, that is another matter. Such a motive is the source of all right self-discipline, all right asceticism, in the Christian life.

I want to say two things in connection with this matter of the relation of true culture to the personal life of the minister and preacher.

First, I believe that the *effort* involved in maintaining at least as high a cultural life as opportunity and your gifts allow is a not negligible expression of, and contribution to, that dedicated and reverent life, that life in which the spiritual always rules over and controls the natural, to which all Christians are called and which the Christian minister should especially exemplify. In this connection I find it interesting and suggestive that the word culture has etymological connection in the Latin with, on the one hand, the tilling of the soil and, on the other hand, religious reverence and worship. There is I suspect a deep underlying significance in this double connection: it points to the fact that man's first major victory over his *natural* environment, namely, the cultivation of the soil, was rooted in his religious sense, his awareness that there is a sacred purpose above the merely natural to which he owes a final allegiance. Only by allegiance to that which is *above* nature is he released from the leading strings of nature, released from the merely instincive natural life which is characteristic of the brute world. Only thus is man set upon the arduous way of mastery over his world and over himself, that way which begins in agriculture and ends in culture, ends in the finest products of the spiritual life. This deep connection between culture and the religious life I like to think still remains. The Christian man, and still more the Christian minister, who has a poor and thin cultural life, who has no desire, or will take little trouble to enter into, the great things (say) of literature and art, surely properly comes under some suspicion as to the quality of his religious life. I very much suspect that a man with a deeply worshipful spirit will

inevitably fulfill the Apostle's instruction, and think upon, and take increasing delight in, all things that are true and pure and lovely and good: and on the other hand increasing delight in and concern for these things will enrich and sensitize his worship. I do not indeed wish to press this too far—for I should hate even to appear to suggest that a deep, spiritual Christian life is not possible for the ignorant and uncultivated. Yet even in the ignorant and uncultivated, I have more than once noticed a distinct change in the direction and scope of their interests and tastes, when they have been soundly converted, showing that the connection is still there. It must be there, for religion is a concern of the whole man or it is nothing. In this connection I recall the noble part played by the Christian Church in England and Scotland in promoting education for the masses: furthermore I would insist on the absolute rightness of the educational side of foreign missionary work. I remember, too, how in the days of my youth many of the Free Churches of England had what was called a literary society. That seems to have died out in recent years, which is a pity. Some of our neo-orthodox brethren have rejoiced in the disappearance of the literary society on the ground that it is not part of the Church's distinctive business to provide general culture. Well, it is certainly not its *main* business, but to suggest that it is no part of its business at all is I believe a very superficial and even dangerous view. We shall come back to this again later.

The second thing of which I would wish to speak in this matter of the cultural life of the minister is this. One of the supreme marks of the great Christian soul—and how can one hope to grow in stature as a preacher, if one is not growing all the time in stature as a Christian?—is that he can face quite frankly and realistically all the muck and misery, the tragedy and heartbreak, the agony and frustration, of human life and yet find his sensitivity to high and holy things, his faith in their final victory—God's final victory—not only not impaired, but also growing stronger. A mature and strong Christian soul is at once ruthlessly frank and sincere in fac-

ing evil and corruption and yet at the same time most sensitively responsive to what is good. Now, this combination is by no means easy to achieve. Many ministers fail to achieve it. One of two things seems so often to happen to them. Either they move in varying degree towards, become a more or less close approximation to, the conventional picture (so frequently portrayed in contemporary fiction and drama) of the clerical saint—one, that is, who would be inexpressibly shocked if anyone swore a good hearty oath in his presence, one who ought to be protected as much as possible from any impact of this coarse and wicked world upon him; or on the other hand they move in varying degree towards the other extreme and become a more or less close approximation to the minister (also not infrequently portrayed in contemporary fiction) who behind all his professional behaviour and duties hides a heart which, through its traffic with life, has become empty, disappointed, somewhat cynical, somewhat worldly. The problem of avoiding these two extremes, the problem of being able to mix in the evil in human life, not glossing it over or pretending it is other than it is, and yet to grow in appreciation of and dedication to the good, is no light one; it is the old, difficult problem of being in the world and yet not of it. Now, among the helps that are available for solving this problem a not unimportant one is, I believe, to keep company with great minds through great books. That is one way in which we may cultivate what Whitehead has called "the habitual vision of greatness", without, however, any loss of real contact with life. For it is surely one of the distinguishing marks of great literature that it keeps you in touch with the realities of human existence—brings you out of the somewhat protected and insulated ecclesiastical w o r l d of nice, well-behaved people amongst whom it is so easy for a minister almost exclusively to move—and yet at the same time renews and nourishes and develops whatever sensitivity he may have to the great and mysterious possibilities and actualities of truth and beauty and goodness which somehow overshadow and interpenetrate it all. An outstanding ex-

ample is the novels of Dostoieffsky, with their strange power to evoke in the reader the sense of the dreadful mystery of *evil* in human life, and yet also to give him a renewed faith in God and in Christ, a renewed faith in the soul of redemptive good at the heart of things evil. I knew a minister once who worked in one of the most sordid areas of industrial England and made it his business to tackle some of the foulest spots in it. He told me that he made it a habit every night to read Wordsworth or Keats, in order to cleanse and resensitize his soul; nor was that in any sense whatever what it is now fashionable to call escapism; rather it was to keep company with great minds who themselves knew something of the "weary weight of this unintelligible world" and yet had insight into the goodness and beauty which are at the heart of the mystery, and in addition, the gift to convey it to others.

The second main reason why it is good for the minister to have a well sustained cultural life to back and inform his preaching and teaching has to do with the general cultural situation by which we are today surrounded and to which we have to bring our message. I shall have to speak here mainly in the light of the situation in my own country, but I think what I shall say will not be irrevelant to your situation and task in this country. I shall have to make some rather sweeping generalizations, yet I think not so sweeping as to lose their value, even when all necessary qualifications have been made, as important guides to us in our work.

The cultural situation seems to me to be this, that the church is today confronted by a civilization and a culture which on the one hand is becoming increasingly secular, and yet which on the other hand and at the same time is still sufficiently impregnated and permeated in its general moral tradition with Christian values for most people, both inside and outside the churches, *not* to realize what is going on, not to realize that what is going on before our eyes is nothing less than a struggle for the soul of our western civilization. Which way the struggle will go remains to be seen, but there is no question that Christian ministers and

teachers have an important part to play in it. And they will not be able to play that part effectively unless they realize what is happening. Let us take in turn each of the two points just mentioned.

First the secularization, or paganization, of contemporary culture. We may best realize this by considering contemporary literature, science, art, drama (including in the latter the films), by considering, that is to say, the spheres where the cultural life and values of the community are being creatively fashioned by people in a more or less deliberate and self-conscious way. I hazard the generalization that in these spheres there has been, and is, a pretty complete departure from Chrisitan principles, standards, presuppositions, from the Christian view of the right meaning and uses of human life. In so far as it is possible to discern at all a general viewpoint underlying it, it is a humanistic viewpoint, that is to say it rests upon the assumption, consciously or unconsciously made, that the proper ends and norms of human activity can be fully comprehended in terms of man's own mind and being. Along with this there goes as a rule a strong mixture of scientific positivism, that is, the view that human life and behaviour are merely the resultant of psychological, sociological, economic forces which only science can hope to understand or control; also there goes along with it sometimes a vaguely optimisitc belief in an inscrutable and impersonal life force which may be counted upon to keep things moving in an upward direction. I say *sometimes,* because there is also to be discerned in contemporary culture a recurrent mood of pessimism, which is not all all sure that anything worthwhile is in fact being wrought out through the flux and chaos of human history. And as for moral standards, there do not seem to be any clear and settled ones at all; how could there be when the underlying philosophy is that man, as a personal being stands utterly alone in the universe, with no reason therefore to do any other than consult the devices and desires of his own heart.

Now I do not wish to overestimate the importance of the people who write our novels, poems, plays, etc., especially such as those, who like to consider themselves among the cultured elite, read and discuss. But it would be folly to underestimate it. For the general outlook of the people who would ordinarily pass for educated and cultured does shape in all kinds of indirect ways the mind of the vast uncultured masses who throng the picture houses, patronize the dance halls, read the cheap newspapers and the shoddy books: it helps to create climate or atmosphere of the time; it soaks into people by every avenue of their being, from the very first day they go to school and are submitted to an educational process which, be it noted, takes no account of a religious interpretation of life at all. And, mark this, this is true also of those who are *in* our Churches. There are many folk in our churches whose essential culture—the standards and values by which their thoughts and purposes, their business activities, their politics, their reading and recreation, are controlled—is only partially Christian, if Christian at all. It conforms in many ways to the dechristianized secularized culture by which they are surrounded. And the mischief is, as I have said, they do not realize this. Now of course this situation, if I have correctly assessed it, is not going to be altered in a few weeks, or even years. Some may be inclined perhaps to question whether we shall ever see again a universal culture among civilized peoples resting on Christian presuppositions such as obtained in Europe in the Middle Ages. Well, only time can show that—a much longer time than any of us here will live to see. But whatever the future, in the providence of God, may hold, I am quite sure that the situation is not one we dare let go by default. We dare not surrender the rich cultural life of humanity, that cultural life which so greatly influences the whole tone and temper of civilization to the devil. I wish we could get many more vigorous Christian people, people who know where they stand, into the world of books and criticism and art and entertainment and all the rest. And we must seek to train our people more than we do in Chris-

tian discrimination, so that they may be protected by their own insight from the subtle corrupting influence of the pagan culture by which they are now surrounded. In this surely our ministers, and preachers and teachers, must play a part. I would indeed re-emphasize that the prime task of the minister is to preach the Gospel and to teach the great revealed truths of our holy religion. I would rather have that done by the most unlettered evangelist than not done at all, or done by one who though dripping culture from his finger-tips has not the fire of the gospel in his soul. But we are not in fact shut up to such a choice. The situation calls for a preaching and teaching ministry which is not outside of, not ignorant of, the cultural life of our time, rather it, knowing its way about in it so far as time, opportunity and gifts allow—is in it, I repeat, yet not of it, in it in a definitely and consciously Christian way, exercising a Christian discernment and discrimination all the time.

I do not want to emphasize the importance of this, though not to over-emphasize it. I would even plead for some place to be found in our theological seminaries for some instruction in the state of contemporary culture and in the bringing to it of Christian judgment. I think that in England at any rate the divorce which came about during last century and earlier between strong and vigorous evangelical religion and the best cultural life of the community has had something to do with the situation which has developed and which I have described. Many years ago now Matthew Arnold deplored what he called the philistinism of the Churches deriving from Puritanism or from the evangelical revivals. He granted that these churches had done much to make human life orderly, moral, serious, but he recoiled from the cultural emptiness and poverty of that life—a round, as he put it, of tea-meetings, prayer-meetings, openings of chapels, and sermons. He pictured Vergil and Shakespeare forced to sail to America in the Mayflower with the Puritan fathers and asks whether they would not have found their company intolerable. No doubt there was something of injustice in this; some failure, too, to discern the real difficulties of the

problem of the relation of Christianity to culture—yet there was and there still is truth in the indictment and we must face it. The failure of the Protestant churches on the whole to provide a basis for a true and rich *Christian* humanism has surely had something to do with the rise of the false humanism of our time. I sometimes think that the Roman Church has perhaps something to teach us here. For all its errors—errors which the older I get I do not find less shocking and monstrous—it *has* preserved something of the ideal of a Christianity which claims and redeems the whole of human life; it has preserved more of the Christian humanism of which I have spoken. It was precisely this criticism of Protestantism that Roman Catholics like Von Hugel and G. K. Chesterton so frequently and so strongly urged. I do not think that in my own country the Anglican communion has fallen into the error to quite the degree some other Protestant churches have, nor h a v e the Presbyterian churches. It is certainly not, or at least it ought not to be in the Calvinist tradition, not to give due place to the rich cultural life of humanity its due as one of the gifts of the Creator to us to be used for his glory; it is certainly not in the Calvinist tradition to place such heavy emphasis on the God of Redemption as in effect to forget the God of Creation. Calvin himself, in spite of his sombre view of the perversion and weakness of human life through the Fall, could write thus in his Institute of the Christian Religion; "Therefore, in reading profane authors, the admirable light of truth displayed in them should remind us, that the human mind, however much fallen and perverted from its original integrity, is still adorned and invested with admirable gifts from its Creator. If we reflect that the Spirit of God is the only fountain of truth, we will be careful, as we would avoid offering insult to Him, not to reject or condemn truth wherever it appears. In despising the gifts, we insult the giver. How then can we deny that truth must have beamed on those ancient lawgivers who arranged civil order and discipline with so much equity? Shall we say that the philosophers, in their exquisite researches and skillful de-

scription of nature, were blind? Shall we deny the possession of intellect to those who drew up rules for discourse, and taught us to speak in accordance with reason? Shall we say to those who, by the cultivation of the medical art, expended their industry on our behalf, were only raving? What shall we say of the mathematical sciences? Shall we deem them to be the dreams of madmen? Nay we cannot read the writings of the ancients on these subjects without the highest admiration; an admiration which their excellence will not allow us to withhold. But shall we deem anything to be noble and praiseworthy, without tracing it to the hand of God? Far from us be such ingratitude; and ingratitude not chargeable even to the heathen poets, who acknowledged that philosophy, and laws, and all useful arts, were the invention of the gods. Therefore, since it is manifest that men whom the Scripture term carnal, are so acute and clear-sighted in the investigation of inferior things, their example should teach us how many gifts the Lord has left in the possession of human nature, notwithstanding of its having been despoiled of its true good." (Bk. II, Ch. II).

This is clearly, by implication at least, a claiming of all culture for the Christian, I like to think that that great Scotch Presbyterian theologian James Denney, than whom there has never been any more intensely and passionately evangelical in his whole outlook, was indeed well in the reformed tradition when he found delight, as he used to do, in reading, for example, the love-songs of Catullus.

Yet Calvin would have been the first to insist that in claiming culture for Christ we must bring Christian standards to bear upon it. Delight in the creativeness of man must not blind us to its aberrations. It is precisely here that so many Christian people in our day need instruction and guidance and a continual challenge to exercise Christian discrimination. Let me give just one example of what I mean. I don't know whether the works of Charles Morgan are read in this country. They have had considerable vogue amongst cultured people in England. Morgan has a highly refined and cultivated mind, moving easily in what might be

called the more high-brow levels of English and French literature, imaginative, keenly sensitive to beauty, loving the subtle play of ideas; and he writes in a carefully wrought manner, full of allusions of a literary, philosophical and mystically religious sort which continually give an impression of profound and original insight. Some years ago he published a novel called *The Fountain* which was widely read by intelligent and cultured people, and was generally very highly thought of as a sympathetic study of the spiritual yearnings and satisfactions of two sensitive people. Many Christian people I know read it and spoke well of it. Yet in point of fact the book was built around an adulterous relationship of a man and a woman, the real nature of which was disguised and hidden by the fact that it was made with great sublety to be part of the spiritual pilgrimage of two questing and sensitive minds. This was completely overlooked by many readers, who lost sight of the real nature of the relationship in the apparent highmindedness and sensitivity of the principal actors. This was a failure in Christian discrimination and it illustrates what I have in mind in perhaps an extreme form.

Now, second, to turn to the other side of the picture, namely that the peculiar situation in which we find ourselves today is that our contemporary Anglo-Saxon culture has become increasingly un-Christian, in the way I have just illustrated, yet also at the same time it is still sufficiently impregnated and permeated with Christian values for most people not to realize what is going on. Let me now develop that for a little before I close, though I have in fact just illustrated it incidentally from the way in which some people, misled by the real Christian values which in some degree informed Charles Morgan's novel, failed to react strongly and vigorously against its subtle and even beautiful justification of adultery.

In our Anglo-Saxon civilization there has come about in the course of the years a double process of approximation between Christian values and the values which rule con-

temporary society. On the one hand, certain Christian values which historically derived from the Christian understanding of God and man have become the individual person, the monogamous principle in marriage, the duty of caring for the sick, the poor and the needy, the duty of service to the community and so on. Now, the effect of this partial incorporation of Christian values in the generally accepted moral tradition has been that their derivation from Christianity has been largely lost sight of. Having the support of custom and tradition (which in the nature of the case exercise their influence subconsciously) these values appear no longer to need the support of the Christian revelation at all. The effect of this is twofold. First, those who make no profession of the Christian faith, but are otherwise seriously minded, are brought under the illusion that the main Christian values spring from a natural sense of right and wrong in men and women, which natural moral sense can be relied upon to perpetuate them in human life. Second, those who *do* make a profession of Christian belief find that there is very little difference between the life they lead and the life led by the more or less decent and respectable folk by whom they are surrounded. To be a Christian does not appear ever to call for really costing decisions. A man can be a Christian for years and yet apparently live a life of complete moral smoothness and placidity, in spite of the fact that he is surrounded by unbelievers. The reason is that the latter are living in the same moral medium and tradition as himself. Any of us who have attempted to present the Gospel to lively and earnest young minds will know what a real difficulty this causes. The question is asked—so what? What real difference does it make when you get down to the brass tacks of living to be a Christian? The preacher presents a call for a great decisive, costing choice, and behold, all it seems to come to in the end is living pretty much like other decent folk in a suburban house, with the exception that the Christian goes to church on Sunday and comes away from it vaguely troubled perhaps by the disparity between the accents of tremendous crisis in the words of the preacher

and the almost complete absence of any commensurate crisis alike from the preacher's life and from his own.

On the other hand, the process of approximation has also undoubtedly worked in the opposite direction also: that is to say if there has been a partial permeation of the standards of secular society with Christian values with the consequences just indicated, there has been a permeation of Christian values or at least the values which rule the lives of professing Christians, by the standards of secularized society. No doubt the sweeping criticism so frequently brought against the Church that its members live no better lives than those outside it is in its sweepingness often gravely unjust; it rests on a blindness to the many devoted and dedicated lives which are being lived by numbers of obscure and otherwise ordinary folk. Nevertheless, it has far too much justification to be ignored. Nobody could read the New Testament with a fresh mind without a mournful sense that that life of the Church is in comparison with that teaching both worldly and commonplace. The New Testament is full of ethical bombshells; yet it is hardly too much to say that, judging from the contemporary life of the Church, the fuses have been very successfully removed. Obvious examples are the New Testament teaching about the pursuit and acquirement of wealth, and the forgiveness of enemies.

It is true that there confronts us a very perplexing problem which it would be foolish to minimize or oversimplify—the problem of how the high ethical absolutes of the New Testament are to be related to the necessity laid upon the Christian to live in the midst of a non-Christian, sin-corrupted world. Some adjustment, no doubt, there has to be between the absolutes of the Gospel and life in the world. But that problem to which Reinhold Niebuhr has devoted such illuminating thought, is beside the point here. The point I am making here is that our general situation today is such that a great many Christians are just not aware that there is any problem at all. They are not aware that there is any struggle going on, any tension between the Christian absolutes of conduct and the general partly Chris-

tianized moral medium in which they live, as this manifests itself in contemporary culture and contemporary accepted standards of life. Christians so often do not seem to realize the problem and how critical it is both in relation to their own entry into the high adventure and the rich regards of Christian living and in relation to the whole future of mankind.

But, and this is my point, Christian ministers and preachers at least, ought to be aware of what is going on, and their preaching and teaching ought to be both a challenge and a guide to other especially to our young people. That is why I have ventured to speak as I have done. I plead for a preaching and teaching ministry which takes the trouble to acquire some knowledge of the contemporary world of culture and is exercising a sound Christian discrimination in regard to it; I plead for a preaching and teaching ministry which, without burking the very real difficulties is nevertheless a powerful presentation of the Christian absolutes and of their indissoluble connection with the whole Christian view of God and man; I plead for a preaching and teaching ministry which in relation to the frightful problems of these times is challengingly and trenchantly ethical and doctrinal at one and the same time. Let our people, especially our young people see the tremendous crisis which confronts the world today, and the cruciality of the part they are called to play in it. Let them recover the sense that whilst Christ does not call a man out of the world, does call him to a decisive break with the world, the sense that the unconscious acquiescence in unChristian and half-Christian values in the ends we pursue, the books we read, the political judgments we make, is a most serious treachery to God and to Christ and to mankind. St. Paul's prayer for the Philippians comes to mind again: the prayer that Christian men in these chaotic days should be more and more rich in knowledge and all manner of insight, enabling them to have a sense of what is vital, what is vital.

Christianity and the Control of Power

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On applying for a travelling fellowship I was once told by a famous Harvard professor of philosophy to "do a serious piece of intellectual investigation and not to preach." Few men since then have preached more fervently and effectively than this same professor. Vital truth is always urgent. Urgent convictions demand communication. The topic which I had proposed at that time was an investigation of the kind of community that could best effect and further co-operative and creative civilization. Detachment on that topic means death to its truth. Disinterestedness in this sphere can at most mean no more than the careful judgment of creative concern for the common good.

Today there is urgency about the problem of the control of power. Sophisticated or escapist detachment has no right or place to speak. Yet precisely for that reason we are also in danger of shallow or false preaching. Fear never sees straight on the deepest problems of life. Fear has gripped men's lives and blinded their eyes. They now cry for action. The cry is all too often the frenzy of men on a ship that has begun unexpectedly to sink. The cry is a loss of nerve.

Straight thinking belongs now as ever to those who are fully urgent with meaning while equally calmed by the staying power of that meaning. We must distinguish with care between the false urgency of fear and the true urgency of conviction. Those who have convictions beyond fear, the convictions of concern, must carry on our serious intellectual pieces of investigation.

Power must be defined functionally. Any other approach contradicts the nature of the object to be defined. We know power through that which controls us and through our own measure of control whether of ourselves or of our environment. Some center in their thinking on the power which controls us; others, oppositely, on our own power of control. Our real task, however, is to understand the nature of the

power involved in either instance, its relative force and importance, and the possible kinds of interaction between the two.

Power is the capacity for operation. The measure of power is the relative capacity for the control of its own and related operations, along with the extensive and intensive involvement of those relations. Quality of power may be defined with Whitehead generally as the relative functional intensity of the various "fused patterns" of process.[1] Or we may say simply that it is the relative inherent capacity for control of direction, the meaningfulness of the direction, the extent and intensity of its control, and the relative endurance of it. Particularly important is the capacity for toughness, for survival as a prevailing direction, not only the patience of power but the power of patience.

The introduction of the concept of meaningfulness into the definition of power may seem invalid. The direct opposite is, in fact, the case. We know no meaning actually apart from some power and know no power apart from some meaning. Sheer power is an arbitrary abstraction in the explanatory perspective. It is an operational category of limits and for certain purposes.

We know no sheer power. We know only physical, mental, moral and spiritual power. The power exhibited in physics is not known except by abstraction apart from the operations of nature, apart from observers with meaning, and is not intrinsically unrelated to the energy entertained in thought and directed by it. Sheer power is part of the total complex to which a human whole-response constantly reacts and which he is under obligation increasingly to interpret.

The false separation between power and meaning is a tragic root malady of our age. Purposely detached operations are only partially possible. Method is never rightly equated with metaphysics. Our ground for confidence that power can be controlled lies precisely in the fact that its understanding relates itself with intrinsic relevance to mental, moral and spiritual meaningfulness. Bertrand Rus-

sell defines power as "the production of intended effects."[2] His definition of naked power involves inadequate meaningfulness, that is, arbitrary or tyrannical power, power for the sake of some person who means little by it, though naturally some meaning there must be.[3]

Our task in this paper is to understand what religion, particularly the Christian religion, means by power and what directives it can give for its proper control and use. Religion is man's necessary whole-response to what he considers most important and most real. It is the synthesis in life and thought of meanfulness and power, of the "what" and the "that" of existence. The central interest of religion is salvation, the escape from all possible evil for the sake of the attainment of all possible good. Such escape and such attainment both involve the correct understanding as far as possible of the world to which we react. In the relation of religion to reality truth is not less important than value. For the sake of fuller understanding and franker coöperation we shall write as directly as we can in a discussion of this kind from the Christian perspective.[4]

Christianity is a supernatural religion. Its ultimate perspective is a sovereign God of responsible concern who has created this order of nature, conditions and controls history, and judges and saves both nature and history in His time and way. Apart from such basic minimum presuppositions Christianity is essentially emasculated or evaporated, losing its power of explanation. Without them its capacity is fatally curtailed to explain the origins, the ends, and the evils of process and how to deal with them practically.

I

Our first task is to discuss the Christian approach to the moral and spiritual control of power. The treatment of the control of mental and physical power will then follow. In the Christian perspective this order is intrinsic.

Christianity's most high and most real are obviously fully met in God. In His light the Christian *meaning* of power must be understood. Most deeply therefore Christian faith

holds that our being controlled within His good purpose for us is of incomparably greater importance than our being in control. We can control rightly, that is, only insofar as we coöperate understandingly and willingly with Him who ultimately controls, with the deepest meaning and nature of the universe and of our own lives. We can control creatively and satisfyingly the forces at our command only to the extent each individual and group finds satisfaction and security under God within constructive community. This will free the individual from perverting power without and the evil drives for power within as he finds both power and peace in the freedom and faithfulness of fellowship. This is no mere theory. It is a basic experience of life. This theme we shall now develop.

The Christian *purpose* of human power is freedom. God alone is infinitely free in the sense that there is no one else who is not conditioned by external or internal limitations. God has chosen this kind of world, with these kinds of conditions, not, however, this world and these conditions, in order that freedom may in the end accomplish its perfect work. To each man and historic group is delegated, or "farmed out," a certain measure of freedom, within God's ultimate conditioning and control, whether by judgment or mercy, severity or explicit goodness, in order that there might be genuine freedom.

This delegated power, the subsumptive measure of freedom, this subordinate capacity for control, this secondary ability to direct, is real and responsible according to the scale of its scope. A certain autonomy of being, understanding and choice is authentic. The structure of this freedom is, however, never simple, but carries within it all the confusions, entanglements, and differentiations of historic development. Personal and social freedom is thus subject not only to ultimate control but to the pressures and thwartings of historic contents. Such contents operate according to varied forms in interactions, joint actions, and near contradictions—the power of ideas, of acquired emotional structures, of educational, social, and religious institutions, of

economic dependence or control, governmental decrees, military might, etc.

The Christian *purpose* of delegated power is moral and spiritual freedom. Such freedom is to be had only as we recognize and accept increasingly the *meaning* of the power conferred on us: God's will for us. That meaning is the *end* of power, the reason for our having it. The Christian end of power is fellowship. We are set in a common world, given a common nature, face common needs, and a common death in order that we may become indirectly individuated, become real persons, through a limited range of real choices, through a confined scale of categories of experience, through our finding by trial and error the truth and the right for ourselves with others.

We are meant to pass from a pedagogically necessary, but finally false, sense of self-security through self-despair to God-security. The Christian kind of fellowship is all the way through rooted in God. Only as we participate in Him and with Him can we arrive at creative and coöperative community. His Spirit is responsible concern for all with all. Only through faith in, and by the power of, that Spirit can we be saved from evil and find the securities and satisfactions which are not inherently self-frustrating and destructive of mutual support and of the ongoing exploration of values.

Increase of life and of its satisfactions can be had only as the Christian fellowship becomes, implicitly or explicitly, the locus of solution. The abuse of the purpose and the ends of our delegated power leads to moral and spiritual impotence, blindness, confusion, division, conflict, and destruction.

God's judgment, of course, is not ours nor based upon any chart completely open to our ken. Especially it cannot be equated with mere material prosperity or worldly success. Yet the final power of life and civilization according to the Christian faith is to be seen in, and judge by, "the fruits of the Spirit." Responsible concern and creative coöperation secured in God and participating in His power can alone bring lasting and increasing satisfaction.

Self-despair does not mean the abandonment of life but the finding of it. It means the candid recognition of the final insecurity and unsatisfactoriness of private ends, that freedom fails in meaningfulness apart from fellowship. Interests are to begin with naturally centered in the self for the sake of the development of the self. Only as they become centered in the fellowship, the kind of fellowship that is responsibly concerned for each of its members and bestows upon it the maximum opportunity for his development according to his nature, can the self find the satisfaction for self, with and for others, which his nature deeply craves and organically demands.

God-security means that no fellowship is possible in satisfactory terms and lastingly that is not built into and onto the nature of things, that is not secured in the ultimate order of being and possibility. No motivation for moral and spiritual living, for the fullest kind of fellowship, is fully adequate apart from Christian faith and worship, from communion with the Conditioner and Controller of power. Only as the weakness of privateness and humanness is acknowledged as ends and means in themselves and the full and compelling orbit of reality is recognized can there be achieved the kind of control of power which is the use of power according to its inclusive purpose for the welfare of every creature. It is simply silly to be apologetic about our common salvation and admit as equally serious any partial or exclusive view. If a fuller and better one is to be had, that is quite another matter—one by all means eagerly to be accepted.

It cannot be denied, moreover, that our real problem about the control of power is not with sheer power but with moral and spiritual power. Our basic problem is not science, but man. We are not afraid of haphazard energy, spontaneously generated, destroying civilization. We are afraid of men generating power, *releasing* power, and destroying civilization. That fear is almost out of hand. We cannot yet see all the implications. What we do know is that only as men will be controlled by a common concern for one

another can we find the constructive control and creative use of our staggered increase of power.

Fear blinds the mind and divides men's loyalty. Even their building together in time becomes a confusion of tongues, a tower of Babel. Temporary we-groups can be cemented against temporary they-groups, but no lasting solution can be had in terms of conflict. Universal fear might invoke widespread caution but no universal cure. Men are more driven by their fears than drawn by their loves. That is why there can be no moral equivalent for war. In war through fear we marshall and direct common energies for emergency. Only by the recognition, however, of common sin, unversal conflicts of will, common seeking for private position, possession, and power, only through the path of a common humility and weakness before God, can mankind realistically realize that degree of common concern and creative coöperation that can control our delegated power just because we are ourselves within the control of God and live by His power.

II

Our first point dealt with the control of moral and spiritual power, of its being controlled and rightly directed. The second must wrestle with the question of mental power. The first may be thought of basically as the problem of religion; the second, as that of philosophy; the third, concerning itself with the control of physical power, as that of science—provided, of course, that religion, philisophy and science are in this case seen against the full light of the Christian setting, in the light of God. Our definition of Christianity is not invidious, but inclusive, only partiality and exclusiveness being excluded, or rather, excluding themselves from natural participation. Only what denies or defies a common righteousness and salvation by the forgiveness and power of God's love and total care for all and every good things is excluded.

The only way lastingly to control mental power is by truth. We can do everything for the truth but nothing

against it—in the long last. Truth has power. Saving truth may go against man's immediate wants, but never against his deepest organic needs. Saving truth may flow up hill but only because it stems from a source higher than any human hill of ignorance, error, or propaganda. The right control of truth must deal with three aspects of it: on knowing the truth; on doing the truth; on teaching the truth. These three aspects, of course, are ever inter-related and insolubly involve each other one and all.

God is truth. His truth for the world is the making of fellowship. The explanatory perspective involves the accounting for the origin and origins of our process of nature and history, of the nature of evil in the light of the ends of our process, and what can be done about that evil. A paper like this obviously cannot deal with these questions. The writer hopes to devote a life-time to a series of volumes on the subject.[5] But the explanatory perspective must always be subject to the existential. The existential perspective is the whole-response of concrete individuals in a concrete historic situation confronting actual evils and pressing choices. Whole-response involves whole-thinking. The existential perspective involves the explanatory. These two have been split apart with dire consequences.

In our world mental power has got out of control to a frightening degree. Skepticism and relativism have invaded the field of truth, not only as concerns their rightful truth—whether subjectively because of human finititude, individually and socially, or objectively as far as the impossibility of certain absolute physical measurements or historical judgments are concerned—but also as concerns what ultimately matters and what we can know about what ultimately matters. Our age has experienced almost uniquely a lostness, a wistfulness, a confusion, and a downright mental despair because of a sophisticated denial of truth based both upon lack of individual and social concern for the common good and upon the inability of our thinkers to clear away honestly certain roadblocks to an adequate faith in the cosmic status and demand of righteousness and in those securities and

satisfactions which have a cosmic guarantee. The truth of both the moral and the spiritual orders has either been evaporated away or been cut down by sin and unbelief.

Often this truth has been choked out by secular presuppositions which are due to a limited method falsely becoming an unlimited metaphysics, to a truth of nature having been over-extended to fill the aching void of supernature, only in the end to falter both intellectually and spiritually. Irresponsibility and sin have joined with ignorance and misspent knowledge to undermine the only permanent basis of truth and the only power than can give the adequate authority to truth to judge and to save man in his common plight and with his common hopes.

The only way to recover and to advance the truth that saves is a sincere surrender to God as the common Father of us all. Naturally such a surrender cannot be made honestly without compelling insight. Faith can never be forced and still be genuine. Convictions compel us; we cannot compel them. Only by a genuine surrender of the private self, with his self-seeking, pride, ambition, and desire to be different, to be original, only by the sincere surrender of all defensive thinking based on fear for the individual self, only by a conscious renouncing of all perspectives and systems of invidious comparison can the right start be made, the right attitude achieved, that can make possible saving knowledge. The finding of truth, ultimately speaking, must ever be religious, and according to the highest form of religious insight. The finding and the following of such truth will always be its own sufficient power and salvation.

The following of the truth is itself a way to its knowing, but we are now more concerned with the problem of motivation. How shall we be able to do the truth that we partly or dimly see ought to be done and on which we more or less agree? There are at least two basic aids. The first is what Dostoievsky kept calling "active love." We can learn to like doing the right only by the doing of it. Otherwise our whole-response becomes confused, thinned out, and thwarted.

Only those who care enough to do the right and the good get away from their impotent wanting to want; get zeal; get convictions; obtain the desired motivation. Only those who have identified themselves in attitude and action with the world's evils, take them into their own lives, become not only vicariously responsible for them, but come actually to recognize and accept that the world is organically one, all sharing in common maladies and common remedies, can become a natural channel for God's power of world transformation.

This can happen, however, only insofar as he truly becomes a channel for the power of God. Only that power adds to the world's cure, brings healing power into history. This power of God no one can possess. The white corpuscle is never isolated. It depends for its healing power upon its participation in God. God works through such a person only when, like a white corpuscle, he is willing to die for the common good. In its inmost and full reality Christianity is an all-or-none a fair. The wheat must be willing to fall into the ground to die in order to bear fruit. The Christian must be willing to take up his own cross of responsible concern daily in the light and power of God.

This means that his tasks far outrun his capacities; his responsibilities to control and overcome the world's evils far exceed his own delegated bit of power; his concerns outstrip his ability. Participation in God is possible only when we let the power of God crucify our own self sufficiency, become weak in our own wisdom and power, in order to let the power of God work through us. This charging up of our moral and spiritual batteries takes place chiefly through prayer and worship. The great prophets and seers of mankind have been lonely people in touch with the beyondness of things. We participate in the power of God by communing with Him, seeing with Him, and working with Him.

To be with Him is to be lost to self as self and live for the fellowship of all and for the self only and ever as participating in and living by that fellowship, where all the

members have the same care for one another. When we are realistic and fully face the need of the world we know this is so. We become humbled by our impotence only to find in God, if we will, the power unto a salvation not our own, for all who will but have it. Only newness of self by death to its former false self-sufficiency and a rising again within the God-security and satisfaction that is freely for and with all can provide the spontaneous and compelling motivation that we need for the truth and the life of our common salvation.

The power to know and to do the saving truth depend upon our being in God, living according to His will by means of His light and power. This kind of truth of the common salvation from a God who is our common savior, "who would have all to be saved and come to the knowledge of the truth," needs to be consciously propagated. We have left indoctrination to commercialism, amusements, and propaganda.

Our children have been reared without benefit of the essential cohesiveness of life. Our education has all too often been fragmentary and without a unifying principle either of thought or of life, with the possible exception of the pitiful attempt to be self-sufficient in its own task. Our culture has been scattered, broken, and divided against itself. Individual originality, invidious comparison, personal success, private possession—all our stresses that have been generally accepted or assumed as basic and natural have produced intrinsically frustrating social patterns.

Individuals have broken down within them, or have often lived on the edge of mental malady. Partial power against partial power has created emotional inhibition and external conflict. Most serious is the suppressed envy, hatred, ambition, resentment, subtle evasion, craftiness, unnaturalness which have inhibited and poisoned social intercourse. The external conflict, however, is a mere bubbling of the waters in comparison to the boiling within. Sin, guilt, shame, escape in pleasure, delinquency, crime, inertia, wistfulness, and

the frustration of both meaning and zest are the inner data of modern civilization.

This becomes externalized in mental breakdowns, family disintegration, heightened, nervous institutional activity, wearying search for success, tense competition, bitter prejudice and overt conflict of race against race, religion affiliation against religious affiliation, Jews and Gentiles, Catholics and Protestants, Fundamentalists and Liberals, n a t i o n against nation, economic creed and interest against economic creed and interest. Social power becomes internecine. Truth gives way to the propaganda of prejudice. And all in this state of nervous tension and unbelief tend defensively to unite against the only possible adequate remedy: the truth of a common God with a purpose of fellowship for all where freedom equally reigns and serves.

This vicious circle can be broken only by depth indoctrination of the common creed, the creed of Cosmic Power and Concern for all for a common security and creative satisfaction. This inclusive good, God, which severally judges our present state both personally and socially, can also save us both personally and socially. This creed must become indoctrinated. Its end is democracy built into the cosmic order with the maximum freedom and genuine appreciation of minority contributions in every sphere of life and thought. Only what hurts and destroys whether in faith or in life is to be excluded as false and pernicious.

Yet even this with pedagogical patience. Without denying the nature of ultimate truth, while confessing, that is, God, we must work with and for the constructive freedom for each and for all, even for the full right to deny the full truth in thought—naturally not to harm the good of all by overt violent action. The power of our freedom must become the power rightly to teach, basically to indoctrinate, this foundational truth.

Truth has the power of pedagogical patience, but it has also the power of practical responsibility and constructive initiative. Every responsible institution must become responsible to the common truth for the common good. This

stewardship is a demand upon us that we earn the right to it, until it becomes livingly real and intrinsically compulsive; and then we must make it grow through the careful and considerate transmission of our most cohesive and creative heritage by making it freely understood and cherished by the maximum number of believers possible. Only such a basic and uniting faith can be both steadying and creative.

III

Our first concern was with the control of moral and spiritual power. Our basic problem is theological, the control of man by his being controlled by the kind of cosmic power which is also man's ultimate freedom—the free understanding and acceptance of his own essential nature within the ultimate nature of things.

Our second concern was with the control of truth. That, too, means basically our becoming controlled by the truth which is judgingly and savingly for the common good. Only such control by the truth can make us know, want to do, make us strong to do, and continually steady to teach the truth. Negatively and positively, judgingly and savingly, truth is ever dynamically self-verifying. In the end we have nothing else by which truly to live.

Our last problem is the control of natural power. That is a corollary of the first two, but with its own intrinsic importance and implications. This problem is primarily that of science.

In order to understand how physical nature can be rightly controlled we must understand its nature and meaning. First of all, then, nature exists, at least in its relation to us, for the sake of our indirect individuation. We are here in order to grow into a fellowship. Fellowship cannot be forced any more than faith. That we might be truly free, find out for ourselves what is right and good, God has given us an area of autonomous operation or experimentation which allows us real choices with painful or pleasurable consequences of different qualities or grades of satisfaction. By

these we are gradually and/or abruptly, by growth and/or catastrophe, to find out and accept God's true good for us. Thus God persuades indirectly through the nature and process of experience.

His over all determination of process, His conditioning and controlling of human history, is inclusive and illustrative of real human freedom according to our measure of being and God's purpose for our good. If it were not for nature, freedom would be impossible in the sense that there would be either full determinism, our wills controlled completely by God, directly related, that is, to His Will, or else the amount of our freedom would be sufficient to thwart God eternally, thus leaving an inevitable final surd of evil, while as it now is God indirectly conditions and controls our natures and destiny by means of our freedom. This delegated power is ours in a semi-independent way to make good or evil use of. Sometimes it is used for catastrophic destruction; sometimes for exceptionally constructive creativity; most of the time the use of it exhibits fine mixtures of both in ever shifting combinations and scenes.

In order to understand how to control nature we must further see that nature is also a medium of fellowship and a means of it both by means of its regularity and irregularity, its dependability and its precariousness. There is enough of both to develop through needs and their filling, initiative, responsibility, dependence on each other and above all a sense of eternal meanings that matter.

Nature is at the same time man's great friend and foe. Or we might say that nature is man's constant friend whether in open blessings or seeming destruction. The open blessings give life desire for itself, a steadiness and a strength of ordinary attachments to the things of life and to the relations of life. The precariousness which ever threatens man and the final destruction of his natural life, on the other hand, prevents man from finding self-security and independence in this life. They tend to blend his faith with doubt, his pleasure with difficulty, his peace with despair, his love with hate, his hope with fear, his life with

death. They tend to lead to a frustration of final meanings in natural terms which delivers him from a false self-sufficiency through self-despair so as to make God-security a live and forced option.

In this way nature as the foe is the greater friend. The seen hand that helps is less helpful than the hidden hand which hurts. That there be individual indirection is necessary. There must be freedom to be fellowship. That there be a fairly constant and dependable environment allowing certain freedoms while driving and drawing men together by common needs is good according to the nature of things. That there be continuity and predictability is thus good. That there be discontinuity, despair and even death as more basic than natural life is finally far better. These subversively fulfil the others, both needing them and being needed by them.

For Christianity has neither meaning nor message if power be construed as basically natural. The power which Christianity bears testimony to is the power completely to conquer sin and death. Nature and history exhibit only partial and broken meanings of ultimate Power. Religion lives definitely because of, yet also even more in spite of, this earthly order of things. The greatest meaning in Christianity lies in what is precisely meaningless within the confines of man's natural history: that this life is merely an episode in God's total life for man, that here we read only a few pages or, better, a few lines of a long book, that here we see merely the smallest corner, at best, of a large puzzle.

Christianity is the fullest possible synthesis of meaning and mystery. The meaning of power is known truly but against a universe of depth-mystery. God's meaning is made clear adequately for our judgment, salvation and growth, but not for cosmic speculation beyond the inverted parentheses of our historic episode, of our basically limited cosmic categories of experience. The power of God is the power to create life, to sustain life, and to rescue life from death, to preserve inviolate life's meanings, and in His way and time to fulfill them. For central to Christian faith is the

Scriptural assertion that nothing can separate us from the love of God in Christ Jesus our Lord—neither death nor any other creature. Eternal life is based not on man's selfish wish for it. The natural man, in fact, dreads meeting God and rationalizes away his responsibility by making himself believe that this life ends all, even his guilt. Eternal life is, rather, built squarely on the nature of God as cosmic concern for all and each, the sovereign fulfiller of our broken meanings and frustrated hopes.

This basic truth involves definite corollaries. God is the Lord of nature and of history. Our control of power is real within limits, but only within those limits. Unless God wants and lets man destroy our history, therefore, man cannot. That is sure. It is false pride for man to speak within such a sense of cosmic responsibility and importance that he does not recognize the ultimate control of God. There is humble responsibility and there is rebellious, that is unsurrendered responsibility. The former is right; the latter far worse than fear or despair. Those who have fear and despair are far nearer God-security, which is ever found through the humble and the contrite heart.

If God has given man power to destroy himself he may very well do so. Then there is purpose in that destruction. We are woefully prejudiced in favor of smooth continuity. God may use and does use catastrophe. Individual death is the facing of God without any security or possibility for evasion. It is the divine shock treatment of the alone with the Alone. It is the end of all possibilities in *that* foreign land for *that* prodigal.

The death of history may mean the final judgment of history as a whole before the Creator and Judge of all mankind. That does not mean that all things will or would be as though history had not been. It means that our history will be judged and continued in God's new way according to the severity, wisdom, and goodness of His way with us.

The control of power according to the Christian faith is thus primarily a moral and mental matter—a spiritual question. The control of natural power depends decisively upon

the purpose, the intention, of the men that use it. This in turn depends in the end on what meanings stay and steady their lives; what meanings motivate their thinking and acting.

Fear cannot be trusted. For a while it may hold overt evil in check. Fear may suddenly freeze men together. But fear soon generates suspicion and hatred. Men who are more driven by their fears than drawn by their faith are restless even with themselves. The will to die is a contagious dread of the frustration of meanings which would rather destroy than be nakedly disillusioned. It is a nihilism which resents the faith it cannot share. Thus history is basically threatened by unbelief that seeks for self-security and cannot in the very nature of things find it.

The only cure is faith and God-security. Fear can be cast out only by love, faith's affirmation or implicit presupposition. Hannah Arndt well observes that "anyone could have prophesied that scientific materialism, 'proving' man's origin to be in Nothingness, i. e. in spiritually void matter, could only end in nihilism, in an ideology that looks toward the annihilation of man."[6]

Life and civilization are based either on fear or on faith. Fear's use of power either is or leads to destruction. Faith in God's sovereign concern for us all frees life and civilization for the constructive, coöperative, creative use of power, even for the redemptive and reclamatory use of it. Fear fastens the spirit to the deadness of the past. Faith fulfils the living past by eternally creative living. Fear holds fast to a past that is no more and introduces increasing nihilism. Faith sets the spirit free for life of increasing satisfaction and security. We need to fear fear enough to let ourselves believe. Only through self-despair come God-security and creative satisfaction.

Responsible concern centered and empowered by God alone meet the deepest needs of our and any age. Such concern, when understood and more generally accepted, removes the conflicts of individual self-seeking and collective we-seeking and the indifference that now swallows up the

care of the few. We need the faith that unites and the love which releases creative energy and clear seeing. The details of such concrete control and the governmental arrangements which are involved must be carefully studied and intelligently worked out. There is no short-cut to the realistic application of responsible concern in the complicated matters of public life.

Yet mankind needs most of all a recharging of its moral and spiritual batteries. That is the task of religion. That cannot be the substitute for action, but action, if it is to be lastingly successful, must ever presuppose it. Only a universal faith that centers the common good in Cosmic Concern will do. We therefore repeat our starting affirmations. We must distinguish between the false urgency of fear and the true urgency of convictions. Straight thinking belongs now as ever to those who are fully urgent with meaning while equally calmed by the staying power of that meaning.

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1 **Process and Reality**, p. 356.

2 **Power**, p. 35.

3 **Ibid**, p. 83.

4 The intellectual validity and adequacy of this perspective I have discussed in terms of science, philosophy, and religion in my book, **Faith and Reason** (Harpers, 1946).

5 A volume now in preparation is **The Christian Faith and the Problem of Evil.**

6 "Imperialism: Road to Suicide" in **Commentary**, Feb. 1946, p. 33.

A Modern Trend in Old Testament Scholarship

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Emerging from the Dark Ages the Old Testament was rigidly bound by the accretions of traditionalism. With the coming of the Renaissance and the Reformation those accretions began to break from germination within. Little evidence of this was seen until 1753 when Francis Astruc, a French physician, published a work distinguishing two documents in Genesis. The century following was one of exploration, in which many Old Testament critical views were expressed, some to live in part, others to perish. At the end of this century of exploration Hupfeld (1853) advanced essentially what we have in the Documentary Hypothesis, with few later changes, notably those of Graf (1865) and Wellhausen (1883). Wellhausen's book, *Prolegomena to the History of Israel*, set the die for liberal Old Testament scholarship for more than a half-century. Since 1891 S. R. Driver's *Introduction to the Literature of the Old Testament* has been the standard liberal English expression of Old Testament criticism.

Along with this development in Old Testament criticism, and contributing to it, was the prevalent evolutionary philosophy so effectively intrenched in other realms of thought. As a result the religious and culture developments in the Old Testament field were made to conform to a gradual evolutionary or developmental standard. This method made necessary a reliatively accurate dating of every passage in the Old Testament before the unfolding religion could be presented. This brought the Old Testament under the dissecting knife, often carelessly handled, resulting in removal and reconstruction until the final product conformed to the vision of the critic. This position in Old Testament scholarship inevitably produced a man-centered rather than a God-centered interpretation of revelation and religion. Its emphasis was upon that which man discovered and used rather than upon that which God revealed. Therefore, the

only logical thing for the Old Testament scholar to do was to leave the field of Old Testament Theology and to center his studies on the History of Israel's Religion. An analysis of any good Old Testament library will reveal that Old Testament Theology, as far as effective literature is concerned, was discontinued early in the twentieth century. Late attempts, such as those of Hermann Schultz of Germany (1892) and A. B. Davidson of Scotland (1904), were decidedly colored by the historical method. Emil Kautzsch's *Biblical Theology of the Old Testament* (1911) is a typical example of a work based on the developmental supposition. Concurrent with and following these were scores of volumes on the Religion of Israel.

From all directions voices have been raised, asking, in essence, "What have we done?" or "Where are the values once we saw and used?" The scholars are realizing that they became so engrossed in the labyrinths of criticism, archaeology, and historical analysis that they forgot that there was any truth contained; that they have been so busy polishing the vessel that they have lost much of its valuable contents.

The modern trend in Old Testament scholarship is not a revolutionary and reactionary movement attempting to destroy all that has been done. Rather, it is a period of inventory and testing to decide what is worth retaining, and a period of organization consolidating the results for advancement. We are forced to admit that the textual and literary analysts have made valuable and lasting contributions in setting forth the literary genius of the Old Testament. Those in the field of Biblical Archaeology have opened new vistas through which have flowed rich contributions. The historical method of treatment has produced a genuine, scholarly evaluation of every portion of the Old Testament. It would be blindness to fail to see real contributions from each of these endeavors, and one would lack keenness of perception if, in each, he did not see the weaknesses and failures. Therefore, the period of testing will leave a residue

of trustworthy results and abiding values, which will constitute the foundation for the modern trend.

The most significant element in this trend is toward the restoration of Old Testament Theology. Since 1920, or thereabout, there has been an increasing demand for the vital truth of the Old Testament, which, if properly presented, is an Old Testament Theology. A few evidences of this must suffice. In 1921 Rudolph Kittel pointed out the inadequacy of merely literary and historical investigation and urged more emphasis upon the religious values of the Old Testament. In 1923 Eduard König, in his *Theology of the Old Testament,* called attention to a most significant fact, namely, that the proper starting point in the study of Israel's religion is the legitimate religion rather than the amalgams of religion so easily detected on the surface. His thought was that of many others, that if the shadows on the surface are penetrated, there is beneath them a vast reservoir of truth, essentially the same throughout the Old Testament. Walthar Eichrodt in the 1930's completed three volumes on Old Testament Theology in which he placed far less emphasis upon the historical aspects and a great deal more upon the theology of the Old Testament as a whole. In 1936 Ludwig Kohler produced his Theology of the Old Testament on the same basis. In 1944 G. Ernest Wright published his *The Challenge of Israel's Faith..*

Articles appearing in recent years in Biblical journals and before Biblical societies have sounded the same note. Among these articles are: "The Death and Rebirth of Old Testament Theology," by James Smart, in *The Journal of Religion,* January and April, 1943; "The Present Situation in Old Testament Theology," by O. R. Sellers, an unpublished paper read before a joint meeting of the Mid-west branch of the American Oriental Society and the Society of Biblical Literature and Exegesis, spring, 1943; "The Relevance of the Old Testament Today," by Muriel S. Curtis, in *The Journal of Bible and Religion,* May, 1943; "Fifty Years of Old Testament Scholarship," by W. A. Irwin, in *The Journal of Bible and Religion,* August, 1942; "The Nature and Func-

tion of Old Testament Theology," by Robert C. Denton, in *The Journal of Bible and Religion,* February, 1946; "The Reviving of the Old Testament," by W. A. Irwin, in *The Journal of Religion,* October, 1945; and "Interpreting the Old Testament," by G. Ernest Wright, in *Theology Today,* July, 1946.

These books and articles indicate the modern trend in Old Testament Scholarship and call for greater emphasis upon the teachings of the Old Testament as a body of truth vital to life in every age, teachings which are abiding, and which have made the Old Testament a book for all men of all times.

Book Reviews

Jesus the Messiah. The Synoptic Tradition of the Revelation of God in Christ: With Special Reference to Form-Criticism. By William Manson, D.D. (Knox Coll., Toronto), D.D. (Glasgow), Professor of New Testament Language, Literature and Theology in the University of Edinburgh. The Westminster Press, Philadelphia. 255 pages. $2.75.

In a word, the author demonstrates the impossibility historically of explaining Christianity and the belief of the early Church apart from Jesus and what He thought of Himself. According to the author (page 7) the primary intention of the book is "to show how, on the basis of the confession of Jesus as Messiah, the early Church built up the structure of its distinctive witness to the Christian revelation of God."

The author does not accept the presuppositions and "the tacit assumptions of the Form-Critics that the images and ideas by aid of which the post-resurrection Church represented to itself the person and work of its Lord were necessarily of the nature of makeshifts, the product of its own thought and life, and not of his." To say that the Synoptic Gospels are the result of a selection of material made by the early Church is one thing; it is quite another to say that the early Church *invented* the material.

Dr. Manson points out the fundamental weaknesses of the assumptions of Form-Critics. He shows also the improbability of certain presuppositions of other schools of criticism in their attempt to explain the origin of Christianity from late Jewish apocalyptic Midrash or from Graeco-Oriental religious mysticism.

The different strata of tradition are fairly analyzed, whether they are from the Synoptics or from the findings of Form-Criticism. The result of the analysis is that the tradition has throughout as its formative factor the confession of Jesus as Messiah, and that this confession did not, could not, arise apart from Jesus' teaching.

This book is a powerful refutation of the vagaries of some of the exponents of Form-Criticism. Much in the method of Form-Criticism is valid, and therein the Form-Critics have done good service. But the vagaries arise from assumptions in their theories. Dr. Manson has produced a valuable contribution to the problem of origins.

W. Hersey Davis.

New Testament Life and Literature. By Donald W. Riddle and Harold H. Hutson. University of Chicago Press. 263 pages. $3.00.

The authors, who both write in fascinating style, have produced this book with the intention that it be employed as a "first reader" for the student who is "seriously interested in the New Testament as a book of literature, of history, and of religion."

The first four chapters concern the historical setting into which Christianity came and in which the New Testament was written, and are most effectively and interestingly presented. Next, having accepted the conclusions of form criticism (Dibelius and Bultman, especially the former, are relied on heavily), and having little regard for the historical worth of Luke-Acts, the authors discuss the career of Jesus and the rise and early expansion of Christianity. In the remaining chapters (about half of the total number) the literature of the New Testament is discussed in the order in which the authors believe it to have been produced. The chronological scheme which is followed fixes 50-63 as the dates for Paul's Letters [i.e., those accepted as truly Pauline], 70-110 as the Gospel-writing period, 80-115 for Ephesians, Hebrews, Revelation, I Peter and James, 115-150 for the Letters of John, the Pastoral Letters, Jude, and II Peter.

While the contributions of form criticism in placing fresh emphasis on the "real" Jesus and on the characteristics of oral tradition are unquestionable, every writer, especially those whose express purpose is the instruction of college students, ought also to recognize the hypothetical and subjective basis on which the conclusions of form criticism rest. However, the authors of this volume consider that "pain-

staking research" has established the accuracy of these conclusions, and ignore the possibility of any sound and basic disagreement. The authors apparently feel that the events recorded in the scriptures must be explained on a purely human level. Thus the fact of the actual resurrection of Jesus is questioned, and "speaking with tongues" at Pentecost was evidently a manifestation "common to the ecstatic experiences of many religions" (page 98). One supposes that if one believes that all the New Testament scriptures, both in content and in writing, must be explained exclusively on the human level, then the conclusions assumed by Professor Riddle and Professor Hutson are entirely possible.

Although the book is well written and is stimulating in some sections, the total effect to this reader seems more destructive than positive and edifying.

HENRY E. TURLINGTON.

Why They Wrote the New Testament. By William Owen Carver. Sunday School Board of the Southern Baptist Convention, Nashville, 1946. 147 pages. Cloth, 60 cents; paper, 40 cents.

This new study book for the Sunday School Training Course is not to be confused with an earlier book from Dr. Carver's pen, *How the New Testament Came to be Written.* It is true that the titles are similar and the general subject matter the same. Some of the chapter headings even are identical. But these chapters have been almost completely re-written, and there are four new chapters not found in the older book.

The thesis of the book is that the New Testament was a by-product of the expansion of Christianity as a vital missionary movement. Or it may be called a product of the Living Christ as he works out his purpose of worldwide redemption. The pursuance of this theme rescues Bible study from tedium and gives unity to the various books.

Dr. Carver's principal aim in this book seems to have been simplicity and lucidity. In nine brief chapters the profound meaning of the New Testament is made understandable for the layman.

H. C. GOERNER.

Devotional Commentary on the Acts of the Apostles. By J. C. Macaulay. Wm. B. Eerdmans Company, Grand Rapids, Michigan, 1946. 278 pages. $2.50.

"The devotional studies [in this book]," says Pastor Macaulay, "were prepared for my own people in line with the expository ministry which I seek to maintain." It is good to know of men who are feeding their people sane and alert expository preaching.

This commentary, which is not a critical one in any sense, is made up of forty-one brief messages of a devotional and exegetical nature. The author has set forth his interpretations with the abundant use of illustrations, though it is true that the bulk of the illustrative material falls into two main categories, anecdotes, and hymns or familiar poems.

The author's interpretation of the *Acts,* both in regard to brief passages and in regard to the book as a whole, is very helpful and reflects considerable study. While his previous devotional volume on the Fourth Gospel seemed lacking in the matter of unity, such a criticism is unwarranted in this case, for the development of the Christian movement is unfolded message by message. This book will prove of value to many pastors.

HENRY E. TURLINGTON.

The Apostle John. Studies in His Life and Writings. By W. H. Griffith Thomas. Wm. B. Eerdmans Company, Grand Rapids. 372 pages. $2.50.

This is another reprint from the works of a revered minister and teacher. The author is a specialist in thumbnail outlines, and this volume, like the similar *The Apostle Peter,* abounds with them.

It is interesting to observe not only an author's interpretation of various passages, but also his omission of certain scriptures from his discussion. Dr. Thomas usually wrote at least something about each pertinent passage, but in this book he ventured no interpretation concerning John 2:1-11.

If one has derived help from the other works of Dr. Thomas, he will certainly seek this volume for his library.

The exegetical material, though presented in a style that is somewhat prosaic, should be of considerable aid.

HENRY E. TURLINGTON.

The Genius of the Prophets. By W. Arthur Faus. Abingdon-Cokesbury, New York, 1946. 190 pages. $1.75.

This is an attractive and profitable book. The author has set himself to the task of relating the ancient prophets to modern life. His method is to show how the prophetic work can be classified into certain life patterns. The prophets are first discussed as realists, in that they face life as it is and condemn any violation of God's laws. Their oracles of judgment are characterized by the "conception of a sudden, dramatic world-wide upheaval which would end the existing world order," their "tone of certainty," and "the occasional use of a 'lament' to impress upon the hearers or readers the imminence and awfulness of the coming disaster." But these men of God also had a word of hope. It consisted of "frequent references to a coming Messiah and a Messianic Age," a vividness of portrayal, and a conviction that from unfaithful Israel God would preserve a holy remnant. The prophets also take their place as confessors, both as national and personal spokesmen. Their personal confessions take the form of dialogues between them and God, religious meditation, and prayer. Their visions were of two sorts, the calm meditative vision, and the vision produced by some unusual psychological state. The preaching of the prophets was of four kinds, rebuke, exhortation, exposition, and parable or allegory. In many respects, the author shows, our day is like that of the prophets, because it is characterized by social and political upheaval, neglect of true religion, a reliance on material and military might instead of God. The prophets have a message for our day: "Face the facts realistically and repent; the wisdom of preaching; the source of religious authority is found in first-hand religious experience; trust God for the future."

CLYDE T. FRANCISCO.

The Servant and the Dove. By Frank E. Gaebelein. Our Hope Press, New York, 1946. 150 pages. $2.00.

This book is two commentaries in one volume, the first dealing with Obadiah, the second with Jonah. The form is a verse by verse arrangement, with explanatory material inserted where it is needed. Spiritual lessons that may be learned are also a valuable contribution of the author. The position of the writer is a conservative one, but he does not allow his thinking to fall victim to the demands of conformity, for he gives fresh and vital meaning to the passages treated and adds useful information. The book is well written and with an attractive style. It would make a valuable addition to any library, not too technical for the unlearned and not too simple for the scholar. Its reading brings inevitable spiritual enrichment, and a fuller understanding of these much misunderstood prophets.

CLYDE T. FRANCISCO.

Through the Bible Book by Book. Volume I. By W. S. Hottel. Union Gospel Press, Cleveland, Ohio, 1946. 102 pages. $2.00.

This first volume of an intended larger work consists of an exposition of Genesis and Exodus. The author begins by informing us that the Bible has 66 books, 3,586,473 letters, 775,693 words, 31,373 verses, 1,189 chapters. Then he discusses the seven dispensations of God's dealing with man. In treating the Book of Genesis he outlines the book, then shows all the types of Christ and the Church found therein. The same procedure is followed in regard to Exodus. The writer leaves us breathless and utterly amazed at the ingenuity of the human mind in seeing in Scripture what God himself might have trouble perceiving.

CLYDE T. FRANCISCO.

Miracles and Parables of the Bible in Cross-Word Puzzles. By Lucille Pettigrew Johnson. W. A. Wilde Company, Boston, 1946. 62 pages. $1.00.

For over a quarter of a century cross-word puzzles have claimed the leisure moments of an astoundingly large number of people. The cross-word puzzle addict will find this

book both engaging and instructive. As the title indicates, the solutions of these puzzles are to be found in Scripture passages that occur in the miracles and parables of Jesus.

HUGH PETERSON.

Jesus, the Teacher. By J. M. Price. The Sunday School Board of the Southern Baptist Convention, Nashville, 1946. 136 pages. Cloth, 60 cents; paper, 40 cents.

It is surprising and unfortunate that the attention of the Christian world has been so little fixed on Jesus as teacher. Through the centuries thousands of volumes have been written on almost every aspect of the life and ministry of Jesus. Yet it was not until the beginning of the present century that any books were written on Jesus as teacher. This is rather strange since Jesus chose the educational method, or the method of teaching, as the effective means of inaugurating and preserving his spiritual ministry in the world so far as his human approach was concerned. Jesus was primarily a teacher. Jesus was addressed as Teacher more than by any other title. Not only is the educational world of today coming to recognize Jesus as teacher but also they are coming to recognize him as the Master Teacher. When so much of our teaching is not achieving the results we desire in the lives of those whom we teach perhaps it is time we sought to understand and follow the example of the One who, when he taught, led men to live lives in accordance with the will of the Heavenly Father.

Dr. Price has performed a valuable service in the preparation of this little volume. He says, "It is not an exhaustive or scholarly presentation of Jesus as teacher. Rather the purpose has been to draw from his life and teaching those truths that will give vision and impetus to the rank and file of teachers." Through the reading of this book many teachers will be inspired and challenged as they gain a deeper insight into the techniques of Jesus, the Teacher.

FINDLEY EDGE.

The Snowden-Douglass Sunday School Lessons, 1947. By Earl L. Douglass. Macmillan, New York, 1946. 408 pages. $2.00.

Alert Sunday school teachers are always searching for every available help in making their teaching more meaningful. Here is such a help. These lesson expositions follow the subjects suggested by the International Lesson Committee for Intermediates, Young People and Adults.

To aid the teacher in getting a comprehensive view of the lessons for the quarter there is a brief explanatory introduction at the beginning of each quarter's lessons. Such a comprehensive view is necessary that the teacher may relate each lesson to that which has gone before and to that which is to follow.

A general outline is given for each lesson. The development of the lesson is not a verse-by-verse commentary, but rather a gleaning of devotional thoughts and practical applications from the Scripture. At the close of each lesson there are questions and topics for discussion which will be suggestive to the teacher who will adapt them to meet his situation. There is also a section of helpful hints to teachers in which Dr. Douglass seeks to clear up difficult points in the Scripture passage. He also suggests special points that the teacher ought to note in the lesson.

This is the 26th annual publication of this valuable work. Experience has approved it as one of the finest sources of help for practical expositions of the International Sunday School Lessons.

FINDLEY EDGE.

Peloubet's Select Notes for 1947. By Wilbur M. Smith. W. A. Wilde Company, Boston, 1946. 445 pages. $2.25.

This is the 73rd annual volume of this time-honored publication. It is a commentary on the International Uniform Lesson Series for 1947. This book has several features that will commend itself to every Sunday School teacher. In the Introduction there is a rather comprehensive bibliography of commentaries and books dealing with the matters to be covered in the lesson studies. In addition to these in

each lesson division there is a section "Teacher's Library" in which additional books that deal particularly with the lesson theme are suggested.

Another helpful feature is that for each lesson a suggestion is given as to the way one may gain attention in introducing the lesson. One suggestion is made for the younger classes and another suggestion is made for the older classes. The "Lesson Setting" is another feature that will appeal to many. For each lesson the approximate date that the event took place and a word about the location mentioned in the lesson are given.

All of this is followed by a careful, scholarly commentary on the scripture material suggested. There are pictures throughout that add meaning and realism to one's study. This volume is highly recommended to all teachers in the Sunday school.

FINDLEY EDGE.

Sunday School Programs for Intermediates. Compiled by Mary Alice Biby. Nashville: The Broadman Press, 276 pages. Price $1.50.

Every teacher or leader of Intermediates in the Sunday school feels the need of fresh and usable materials for assembly programs and other occasions. For many years Miss Biby has been associate in the Department of Intermediate Work of the Baptist Sunday School Board. She has given much time and thought to the vitalizing of the worship periods for Intermediates. In this volume she has collected more than sixty carefully prepared programs, each of which has proved its value in actual use. The programs are brief and stimulating and commend themselves as being within the range of the interests of Intermediates and suited to practical departmental use. The collection has one weakness common to nearly all books of programs—not quite enough is left to the imagination of those who put on the programs and those that take part, insufficient opportunity being given for originality and creativity. Yet it may well be remembered that the majority of volunteer Sunday school workers have neither time nor ability to make sug-

gestions and supply the details. The book should have wide use in Intermediate departments everywhere.

G. S. Dobbins.

Genesis—A Devotional Commentary. By W. H. Griffith Thomas. Wm. B. Eerdmans, Grand Rapids, Mich., 1946. 507 pages. $3.50.

Dr. Thomas is well known as author, teacher, and preacher. He is especially recognized because of his devotianal commentaries on Genesis, Romans and the Apostle Peter. These were originally published by the American Tract Society in London, but they have been long out of print. Rights have now been secured to publish these valuable works in America, and this commentary is the result of the effort. This reprint is a very attractive edition, well arranged.

This work does not take into consideration the theories of modern Old Testament critics, the author always taking the conservative position of Orr and Green. In this respect the book does not satisfy the need of the hour. One need not agree with the critics, but they certainly cannot be ignored. However, one can go to some other commentary for technical information. The arrangement and purpose of this work makes its own contribution. The author has the rare ability of discerning the eternal in the temporal and spiritual lessons in the common-place. After delving into the dust of technical commentaries one finds in this study a refreshment that is welcome and profitable. It is truly a devotional commentary, and in that respect it is unsurpassed. It makes a splendid supplement in the minister's library to his other critical studies, and for that purpose cannot be too highly recommended.

Clyde T. Francisco.

Through Bowen Museum With Bible In Hand. By Barbara M. Bowen. Wm. B. Eerdmans, Grand Rapids, Mich., 1946. 184 pages. $2.00.

This book is the result of years of travel and investigation in Biblical lands. The author has traveled extensively and made a careful selection of the relics of antiquity for in-

clusion in a museum which would cast invaluable light upon the meaning of Scripture. In this work she has listed the chief items of interest in the collection and shows how they clarify innumerable passages in the Bible. We feel we are made better "acquainted with the people, their country, manners, folklore, superstitions; their ways of living, dressing, eating, thinking; the geography, topography, and archaeology of the lands."

There is a complete discussion of the trees and plants of the Biblical times. The methods of agriculture, home life, and social customs are treated in an interesting manner. The reader will spend many enjoyable moments in the pages of this book, and will find his knowledge of God's Word enhanced. It may be said, however, that the author occasionally makes claims that are not sufficiently documented, so that that one does not always share in her certainty.

CLYDE T. FRANCISCO.

The Resurrection of Christ. By A. Michael Ramsey. Westminster Press, Philadelphia, 1946. 124 pages. $1.00.

The author, who is Professor of Divinity in the University Durham, calls this meaty little volume an essay in Biblical theology. His purpose, he says, is "to examine the place of the Resurrection in the Gospel preached by the Apostles and in the theology that created the New Testament, and to discuss the historical character of the event from which both the Gospel and the theology sprang." He sees in the Resurrection of Christ "the point where the paths of history and theology meet in a way that is crucial for the understanding of both."

In nine brief chapters (averaging thirteen pages each) he discusses the importance of the Resurrection for the Gospel in the context of the New Testament (without the Resurrection we have no Gospel); the emphasis in the New Testament placed upon the Resurrection as fulfillment of the Old Testament; the distinctive doctrine in Apostolic teaching in contrast with general philosophical ideas as to the future life; the results of criticism bearing upon the doctrine;

the evidence presented in the Gospels and the theology that such evidence requires; the importance of the Resurrection in the life of the Church; and for the doctrine of the Resurrection of the dead.

This book is a treasure. It places the doctrine of the Resurrection of Jesus Christ in its proper relation to the total message of the gospel of redemption. It treats pertinent material fairly and incisively. It is written in simple and pleasing language. The author has rendered a distinct service to Christian thought that should feed Christian life and service. The publisher are to be thanked for giving us so much for so little cost in such handy size.

H. W. Tribble.

Revelation and Reason. By Emil Brunner. Translated by Olive Wyon. Westminster Press, Philadelphia, 1946. 430 pages, plus index. $4.50.

In the last quarter of a century many great books have been written on the Christian doctrine of revelation, but in many ways this one surpasses them all. It is without doubt the one book to read for a comprehensive understanding of the thought of one of the most penetrating theologians of our day. Dr. Brunner's *The Divine-Human Encounter,* though brief, was a very significant book in the development of the dimension of the personal as a way of escape from the fatal subjective-objective antithesis, and now *Revelation and Reason* applies this principle to the first article of faith. Of course, as John Cullberg's *Das Du und die Wirklichkeit* indicates, theological thought on the Continent, has long been engaged in this important discussion. Professor Brunner's book falls into two parts.

Part I. *The Nature of Revelation.* The nature of revelation is discussed both as a concept and as a fact. In the Christian concept of revelation there are important implications as to man, which are elaborated in Brunner's *Man in Revolt,* and God, which are explored in *The Christian Doctrine of God,* to be published in English translation next fall. Revelation as a fact includes the revelation in creation, the

historical revelation as promise in the Old Testament and as fulfillment in Jesus Christ, and also in the witness to the revelation by the Scriptures, the Church, and the Spirit. The climax of Christian revelation is in glory, the goal toward which God's activity moves. In all this variety Dr. Brunner believes there is a basic unity of revelation.

Part II. *The Truth of Revelation.* After a searching analysis of sin as the root of doubt, the most perplexing problems of religion, science, and philosophy are faced. Much in the spirit of Hendrick Kraemer's *The Christian Message in a Non-Christian World,* the significance of the great world religions is related to the revelation in the creation, and with this there is a severe criticism of the naturalistic "explanations" of religion. For some readers the treatment of revelation in relation to Biblical criticism will appear radical—as well as arresting, but for those who are unable to refute the claims of scientific study of the Scriptures, these pages are exceedingly valuable. Professor Brunner has frequently stated the relation between the Christian revelation and the philosophical problems of knowledge and morality, and here he furnishes the reader with a lucid restatement and some insight not in his earlier works. This is especially true in regard to the possibility of a Christian philosophy, the theme of Dr. Brunner's forth-coming Gifford Lectures on *The Christian Philosophy of Civilization and Culture.*

If one contribution stands out above the others, it would seem to be the constant emphasis on the importance of a recognition of an original revelation, a revelation in creation as a basis for human responsibility and as the clue to Christian anthropology and social ethics. It will be recalled that this is his chief point of departure from Karl Barth. He says:

> The fact that so many human beings acknowledge responsibility (Verantwortung) but do not acknowledge God merely confirms the fact that they are derived from the revelation, but that they deny it. The denial of the divine authority as the basis of responsibility is one of the effects or expressions of

> sin. The explanation of responsibility from human nature or human society is the sinful misunderstanding of man about himself; it is a form of unbelief. (p. 55).

Liberal or conservative, modernist or fundamentalist, the reader who has the stamina to digest this book is going to do some new thinking—and be greatly strengthened in the Christian faith.

DALE MOODY.

Vital Atonement. By C. H. Hewitt. The Warren Press, Boston, 1946. 86 pages.

In four brief chapters (averaging about fifteen pages each) Dr. Hewitt examines some of the principal theories of the Atonement that Christian theology has produced, points out their weaknesses, and then develops his view of Vital Atonement. His interpretation is quite similar to that advanced by E. Y. Mullins in *The Christian Religion in its Doctrinal Expression,* a fact that he acknowledges amply in frequent quotations. It is a view that marks a distinct improvement over the traditional 'satisfaction' andl 'penal' theories. While the treatment here is too brief to be thorough, it is clear in analysis and quite helpful in Scripture citations.

H. W. TRIBBLE.

The Word As Truth. By A. M. Fairweather. Lutterworth Press, London, 1944. 148 pages. Price 10s, 6d.

Theology today is much alive in both Catholicism and Protestantism. This is no doubt due to the collapse of modern culture and civilization which has driven the Christians of the West to search for a foundation sufficient for our times. In Protestantism no voice is so prophetic as that of Karl Barth, who has become the most discussed theologian of the last twenty-five years. Catholicism has not produced his equal, so they have returned to "the Angelic Doctor" of the thirteenth century. No theme, therefore, could possibly be more engaging than an essay on "A critical examination of the Christian doctrine of revelation in the writings of Thomas Aquinas and Karl Barth," as Fairweather has done.

With St. Thomas the author believes that a natural theology is possible, but he rejects the elements in the Thomistic system that are irreconcilable with direct awareness of God. Revelation, according to Fairweather, is "God-in-relationship-to-ourselves," and this the Catholic metaphysical system, teaching that all human knowledge begins in the senses, makes impossible.

Against Barth's presupposition that sin has destroyed the human capacity to hear God's Word the criticisms are even more sharp; for such radical discontinuity, Fairweather believes, springs from a Manichaean rather than a Christian source. Such a view, he insists, would rob the Bible, the Incarnation, and the Cross of all value as revelation. Such judgments the reader of Barth will certainly recognize as rash, if not superficial, though they are conducive to balance for extreme Barthians.

The position of the author is much nearer that of St. Thomas than that of Barth, but he things Thomists need the Barthian "corrective" of the real presence of God in His Word. All serious study of the Christian doctrine of revelation must take this book into consideration. It is of particular value when read in connection with Brunner's vigorous book on *Revelation and Reason*, reviewed also in this issue. The work is in the best British tradition. DALE MOODY.

A B C's of Salvation. By John J. VanGorder. Moody Press, Chicago, 1946. 175 pages. $1.50.

Here is a typological and allegorical treatment of some Scripture passages bearing upon the theme of salvation. The chapter headings are alphabetically arranged, running from Ass's Colt and Birds Sent Out by Noah, to 'Xcuses, Young Egyptian, and Zaccheus. There is little reason to commend it to serious and discerning students. H. W. TRIBBLE.

Works of Love. By Soren Kierkgaard. Translated by David F. Swenson and Lillian Marvin Swenson. Princeton University Press, 1946. 310 pages. $3.75.

The English reader who firt looks into Kierkegaard via *Either/Or* or *Concluding Unscientific Postscript* is usually

bewildered as to what he is driving toward. But *Works of Love,* two volumes of sermons on religious ethics, can be read and appreciated by the most bourgeois American—until he understands the consequences of this line of thinking! As Nietzsche, in his *Will to Power,* most clearly saw, this ethic undermines rank and caste in a revolutionary social order of equality. The power of S. K. is felt only when one passes through his three spheres of existence. First the aesthetic sphere takes us into the life that loves what is worthy of love, i. e. into earthly love and friendship. He says:

> But earthly love and friendship are the highest expression of self-esteem; they are the I intoxicated in the other I. The more clearly the two I's cling together to form one I, the more this united self selfishly excludes all others. At the supreme apex of earthly love and friendship the two actually become one self, one I. This is explicable only because partiality contains a natural force (impulse-inclination) and a selfishness which can selfishly unite the two in a new selfish self. (pp. 46f).

This is the Greek idea of *Eros.*

In the second sphere of existence man moves from the aesthetic to the ethical. Here he experiences Kant's categorical imperative, but he discovers a cleavage between the sense of obligation and the power to perform. This cleavage is sin, and, according to S. K., only God can bridge this chasm. This coming of God to man is grace and love, and at this point a religious ethic is to be erected. God has loved us unconditionally, and this puts the Christian under unconditional responsibility to love. This is the religious sphere of existence. Kierkegaard continues:

> In earthly love and friendship partiality is the middle term. In love to the neighbor, God is the middle term; if you love God above all else, then you also love your neighbor and in your neighbor every man. Only by loving God above all else can one love his neighbor in the other man. (p. 48).

S. K. never works this out into corporate life, and this is a serious weakness in his religious ethic; but, from the point of departure he has provided, a social ethic can be developed that would be radical and revolutionary indeed in the modern world. It would cross all educational, economic, and racial barriers in a manner that would dwarf any secular revolution in the history of humanity. But there is no reason to be disturbed, for modern man is in no danger of taking Christianity and God so seriously. Other revolutions must first come. DALE MOODY.

The Christian Future—The Modern Mind Outrun. By Eugen Rosentock-Huessy. Scribners, New York, 1946. 243 pages, plus index. $2.50.

Here is a stabbing, challenging, stimulating, provocative book by a scholar who challenges the antireligious bias of much scholarship; yet who himself, after using much of the language of Zion, reduces the creative aspect of faith "to such natural and pagan 'creations' as planting a tree, winning a battle and begetting a child," as Professor Karl Löwith fairly observes.

After an incisive criticism of America, the "Modern Mind," 1890-1940, in which he castigates our typewriter civilizations as cleverly as it has ever been done, this master of barbed opinions and precise formulations presents his thesis that "Christianity is the embodiment of one single truth: that death precedes birth, that birth is the fruit of death, and that the soul is precisely this power of transforming an end into a beginning." Christianity, laying hold on the end promises of God in Christ must again die to its old self and rise to total newness of life. The church must not strive to extend its present into the future, but must bring the future into the present.

In few words it is impossible to condense or transmit the vibrant immensity of the thought (both good and bad) of such a book. One cannot even be certain after reading that he has caught the real intent of the author. But one can assure that inquisitive readers will get their full money's worth if they buy this book. S. L. STEALEY.

Champions of Religious Liberty. By Rufus W. Weaver. Broadman Press, Nashville, 1946. 154 pages. Cloth, 60 cents; paper, 40 cents.

Next to evangelization, the proclaiming of the good news of God in Christ Jesus reconciling the world unto himself, there is nothing so important for our Christianity as religious liberty. And freedom of religion for the individual is an inevitable condition for full evangelization.

The principle of religious liberty has never been fully understood or completely exercised in the world's history. The nearest approach to it has been attained in the United States. Here is has been peculiarly the achievement of the Baptist spirit and aggressive advocacy. Baptists have been the pioneers in proclaiming the principle and getting it incorporated in the constitutional laws of our country. In the providence of God, present world conditions make it at once possible and imperative that the Christian witness shall be shown freely and fully among all nations. To that end there must be an understanding of religious liberty which many even in America have not grasped hitherto.

It is greatly to the credit of the Sunday School Board that it is undertaking to provide for the instruction of Baptist youth in the nature and the history of this principle and of the relation of Baptists to it. We are very fortunate in having in Dr. Rufus W. Weaver a man peculiarly competent to prepare a text for use in this great matter.

I have great pleasure in recommending this volume for the serious consideration of men everywhere. If the coming age is to be an age of democracy, religious freedom must be in the heart of all the freedoms men seek for individuals and for society.

Jesus was the great discoverer and protagonist of the dignity, the right, and the responsibility of the human person. He came to his death, from the human standpoint, as a victim of religious persecution and at the hands of the leaders of the highest religion the world had known up to his day. He died to make men free. His followers must accept his calling and fulfil it in history.

W. O. Carver.

Liberal Education. By Mark Van Doren. Henry Holt and Co., New York, 1945. 181 pages plus index.

This book deals with Liberal Education as a "war casualty." There is no maligning of the motive and method of the government in setting it aside in all-out policy to win the war, but there is strong urgency throughout the book to return to the seven arts—grammar, rhetoric, logic, arithmetic, music, geometry, and astronomy—just as rapidly as possible in order that students may receive the discipline they need, a discipline which will enable them to live upon the highest moral plane of usefulness. The author accepts that "The liberal arts are the maturing rituals of our civilized tribe"; and, therefore, they should not be set aside by technical and vocational training solely in the interest of efficiency in doing, even for beneficent purposes. The true function of education is not to train performers but to increase the dimensions of being.

There is a note of futility and despair in the book. One is made to see, to feel, and deplore the one things lacking in public secular education. The author is frank in pointing out the failures and shortcomings of education in America, even stating with obvious concurrence some of the severe indictments which are now brought against modern methods of educating the youth of the land. To Christians it is not surprising that honest educators are forced to point to secular education and say, "One thing thou lackest," even if they know not definitely what it is that it lacks.

ELLIS A. FULLER.

The Making of a Preacher. By W. W. Macgregor. Westminster Press, Philadelphia, 1946. 96 pages. $1.00.

This is one of three new books on preaching before review in this issue of the *Review and Expositor,* all of which are well worth reading, having each its own merits and distinct contribution.

Dr. W. M. Macgregor has had a long and distinguished ministry in Glasgow as preacher and teacher. An appreciation of his service by Dr. A. J. Gossip as an introductory

chapter lends an added interest to what is said in the five chapters which reflect throughout the mature wisdom of the author. The subjects presented are, "An Ideal of Ministry"; "The Making of a Preacher—through Knowledge of God"; "The Making of a Preacher—through the Knowledge of Men"; "The Enriching of a Preacher through Reading"; and "The Theme and Quality of the Preaching Which Should Ensue." Every reader will be enriched by the understanding, the solid wisdom, and the rich store of Biblical and literary reference to be found in these lectures.

J. B. WEATHERSPOON.

The Preaching Ministry Today. By Rolland W. Schloerb. Harper and Brothers, 1946. 113 pages. $1.25.

The author of this volume is pastor of the Hyde Park Baptist Church, Chicago, where he has served for eighteen years and faced the problems of a metropolitan pulpit. In his own words the primary aim of the lecture is "to restate and re-examine the functions of preaching in our time; .... to identify some of the goods that a preacher can have in mind as he prepares and delivers a sermon." The goals are conceived in personal terms, helping men and women to grow as Christian personalities and to maintain personal integrity, to be socially intelligent and conscientious; and also in terms of the church. "The task of winning individuals to a life committed to the Christian way and of enlisting their active participation in that enduring fellowship that has come down the ages, is one of the perennial goals of Christian preaching and of other church activities."

"Preaching as the Proclamation of Good News;" "Preaching as the Communication of Insight;" "Preaching as a Summons to Action;" and "Preaching as a Pastoral Function," are chapters that open up vistas of possibility and duty in preaching. The author writes forcefully and attractively and says things that will stick with the reader and bless his ministry.

J. B. WEATHERSPOON.

Heralds of God. By James S. Stewart. Scribners, New York, 1946. 222 pages. $2.50.

Many American preachers who have become acquainted with the preaching of Dr. Stewart through his two volumes, "The Gates of New Life" and "The Strong Name," will be glad to hear from him his own principles and ideals of preaching. In five chapters, given as the Warrack Lectures in Edinburgh, he discusses the preacher's world, the preacher's theme, the preacher's study, the preacher's technique, and the preacher's inner life. And although he covers ground that has been traversed many times, he does so with a freshness of insight and expression to the ministry of every man who reads it. There is not a lifeless paragraph in it.

At the very beginning he sets preaching in the context of our contemporary world. "The Gospel is not for an age, but for all times; yet it is precisely the particular age—this historic hour and none other—to which we are commissioned by God to speak. It is against the background of the contemporary situation that we have to interpret the Gospel once for all delivered to the saints; and it is within the framework of current hopes and fears that we have to show the commanding relevance of Jesus." He sees our age as one of "unresolved tensions between opposing forces,"—Disillusionment and Hope, Escapism and Realism, Scepticism and Faith, —pointing out the demands upon preaching in finding for men the Christian answer.

The central chapters deal with homiletics. No new methods are suggested, but the task of preparing and delivering sermons comes alive in the wealth of examples and practical suggestions that fill the pages. The last chapter is an inspiring call to the preacher himself to be "a man utterly dedicated to his work," "a man of prayer," "a man marked by a great humility of heart," "a man of authority," and "a man on fire for Christ." J. B. WEATHERSPOON.

Preaching Without Notes. By Clarence E. Macartney. Abingdon-Cokesbury, Nashville, 1946. 186 pages. $1.75.

The title is more limited than the contents. We have here Dr. Macartney's account of the spirit and methods of his

own preaching ministry which has been one of increasing power. He recalls modern preachers to *gospel* preaching. There are chapters on the use of illustrations, on preparation (both general and particular) for the pulpit, in biographical preaching, the minister's occupation, and on preaching without notes. Without any effort at originality Dr. Macartney goes over familiar ground with the freshness of man's own experience and the mature judgment of one who has observed the strength and weakness of modern preaching.

J. B. WEATHERSPOON.

Some Preachers Do! By Bertie Cole Bays. Judson Press, Chicago. 93 pages. $1.25.

This delightful piece of satire on the intimate life of preachers will come as a refreshing breath of air to many engulfed in the deadly seriousness of life. The book is composed of a series of letters written by an interested aunt to the young nephew who has just entered the ministry. The intention of the aunt is to instruct the young man in "how to get along in the ministry." The author thus takes this opportunity to describe in the most ridiculous and ludicrous ways such things as "How to Get a Church," "How to Keep It," "Advertising and Revivals" and other matters related to a preacher's ministry. When laughter is its loudest the writer suddenly brings you back to earth with the statement, "Some preachers do!" Underneath the elements of ridicule and satire one finds a philosophy that is entirely wholesome. Young ministers ought to read this book to discover the pitfalls to be avoided. Experienced ministers will thoroughly enjoy it as they see the temptations to which all ministers are subjected. The layman will find a new appreciation for his pastor as he sees him refraining from those things the author says, "Some Preachers Do!"

FINDLEY B. EDGE.

Interpretative Reading, Techniques and Selections. By Sara Lowry and Gertrude E. Johnson. Appleton-Century Co., New Work, 1942. xx, 607 pages. $2.50.

Although this textbook on the interpretation of the printed page is not "just out," a mention of it is here made

in the hope that those men desirous of help in the reading of the Bible from the pulpit will examine it for what values it offers. There are certain basic principles of oral reading and of speaking, which, if mastered, enhance the effect of the word, while at the same time making the process *easier* for the interpreter or for the speaker. The first half of this book, written by the Chairman of the Department of Speech of Baylor University, in collaboration with an Associate Professor of Speech at the University of Wisconsin, inquires thoroughly into the nature and the application of some of these principles. Based upon the "whole method," as emphasized in Gestalt psychology, the treatment of the laws of interpretation by the authors is best as regards (1) images, (2) timing, (3) emphasis and subordination, and (4) suggestiveness. Without a mastery, either conscious or subconscious, of these concepts, a person will not be likely to convey to his congregation the total value of the printed word. With these concepts understood and applied, one ought to make his reading in public vital, interesting, and challenging.

CHARLES A. MCGLON.

Helps for Soul Winners. By L. E. Barton. Paragon Press, Montgomery, Alabama. 127 pages. $1.75.

The pastor is the man who really knows the problems and the importance of evangelism. He deals with this phase of Christian service continuously in his regular church program of activities. Therefore, he is the natural man to write with conviction and clarity as to the importance of the task and as to how it can be done.

Dr. L. E. Barton, an experienced denominational leader and pastor for many years, has succeeded in writing a most helpful book for those who are interested in winning the lost. The title, *Helps For Soul Winners,* is well chosen. In it are definite helps for genuine soul winners, but in it there is little of practical value to those who are not soul winners. I commend the book most heartily.

ELLIS A. FULLER.

The Whereabouts of God. By Peter H. Pleune. Abingdon-Cokesbury, Nashville, 1946. 185 pages. $1.75.

Readers will welcome this volume of twenty-three sermons by Dr. Pleune who has been for a quarter of a century the pastor of the Highland Presbyterian Church in Louisville (successor to Dr. T. M. Howes) and for a number of years teacher in the Presbyterian Seminary. The sermons are brief, interesting, and in a simple and fruitful style. They deal with fundamental issues in human life and are written in the forthright spirit of evangelical faith and marked spiritual insight. The illustrations are not too many, but well chosen and effectively used. The statements of the problems of the soul and the Christian answer are always in fresh and often striking terms that give them unusual force.

J. B. WEATHERSPOON.

Some Vital Questions. By George W. Truett. Broadman Press, Nashville. $2.00.

For most of the readers of this review a book of sermons preached by Dr. Truett needs no review or commendation. We only thank Dr. Powhatan James, who compiled and edited the sermons, and the Broadman Press for making this rich volume available with the promise that it is the first of a series to be known as "The Truett Memorial Series." This particular volume contains occasional and seasonal sermons preached on New Year's, Easter, anniversaries, commencements, and so forth. A host of readers will be blessed by these gospel messages couched in the uniquely compelling style of Dr. Truett. J. B. WEATHERSPOON.

Sermons on the Way of Life. By Harry F. McGee. The Moody Press, Chicago, 1946. 144 pages. $1.50.

The distinction of this volume of evangelistic sermons is that it represents the work of a faithful chaplain in World War II. Introducing a number of the sermons are the author's personal notes concerning his use of the sermon and something of its fruits. They have the directness and urgency of the battlefront. J. B. WEATHERSPOON.

America Prays. By Norman E. Nygaard. W. A. Wilde Company, Boston, 1946. 386 pages. $2.25.

This is a well prepared calendar of daily devotions for the entire year. The editor is to be thanked for its method and quality. For every day is a page headed by a well worded title which is followed by a brief text of Scripture, comments and a brief prayer. The daily devotions are prepared by different ministers, many of whom are well known to the American public. It is a good book for the minister's study as well as for the bedside table.

J. B. WEATHERSPOON.

By Unknown Ways. By W. G. Branch. The Westminister Press, Philadelphia, 1946. 171 pages. $1.50.

Every minister has found himself wishing, at times, for a brief little book, written in a devotional style, that he might pass on to those of his members who are passing through deep waters. This is just such a book. It is an attempt to help handicapped Christians find "a door of hope in the valley of Achor." In twenty brief chapters the author discusses such themes as "the full life in the narrow way;" "as poor, yet making many rich;" "obscure but useful;" "everybody's handicap." After stating the problem in each instance with clarity and understanding, he presents the stories of two or three well-known people who have "soared above the barriers of painful handicaps" and who, by so doing, have set an example to be followed by others in like circumstance. Reference is made to John Milton, Helen Keller, Francis of Assissi, John Pounds, and many others.

Bright with faith and filled with consolation, this is a book that will be a valuable addition to the minister's library in connection with his pastoral visitation, besides affording him many heart-warming illustrations for use in his sermons.

HUGH PETERSON.

All Out For God. By Walter R. Alexander. Moody Press, Chicago. $1.50.

Dr. Alexander of the Southern Baptist Relief and Annuity Board presents in this little volume a well told story of the

conversion and ministerial life of John C. Cowell, Jr. It is a story of radical conversion followed by a life of unreserved and unflagging zeal in witnessing for Christ.

J. B. WEATHERSPOON.

The Search For Happiness. By William Peter King. Abingdon-Cokesbury Press, Nashville, 1946. 182 pages. $1.75.

In a light-hearted vein, seasoned occasionally with a deeply somber note, the author deals with a matter that is the concern of us all. On a theme that has engaged the efforts of so many writers throughout the years, the reader will not look for much that is altogether new. Indeed, the outline that the author follows is one with which we are all quite familiar as he deals, first, with the wrong approach to happiness, mentioning fame, wealth, pleasure, power and knowledge; then, with the foes of happiness which include worry, work, the perplexed mind, self-centeredness, and fear; and concludes with the conditions of happiness involving the acceptance of ourselves, a saving sense of humor, knowing how to grow old, the proper use of memory and imagination, and inner serenity. What *is* fresh and new is the contagious spirit of a man who has himself quite obviously found the secret of perennial happiness and who does not take either himself or his subject too seriously, but who, at the same time, offers innumerable practical suggestions for the achievement of "fuller living through changed attitudes towards one's work, one's fellow men, and one's God."

Written in an engaging style the book abounds in apt quotations of prose and poetry and in illustrations from biography and contemporary life that make it profitable reading for ministers and laymen alike. HUGH PETERSON.

Beyond This Darkness. By Rofer L. Shinn. Association Press, New York, 1946. 86 pages. $1.00.

The last great war was a costly affair both in human lives and in tangible property. The author of "Beyond This Darkness" fears that it was no less costly in the loss of faith

suffered by Christian men and women who found themselves participating in a death-struggle that was in large part contrary to everything they had formerly believed. He declares that while "we may not hear much of outspoken rejections of Christianity, probably many a man for whom Christianity was never very real has returned from the war to find its real meaning more vague, and its revelance to the problems of life, more questionable."

A graduate of Union Theological Seminary, the author refused an offer of a traveling scholarship to join the infantry as a private, rising to the rank of captain before going overseas. In the "Battle of the Bulge" he won the Silver Star. Later, he was a prisoner of war for about five months. Returning to the United States, he found himself under the necessity of working through his Christian faith in the light of the horrors of war in which he had so actively participated, the grim memories of which remained to disturb and challenge him.

It is quite obvious to the reader that every paragraph of this treatise has been forged on the anvils of the writer's own troubled soul, as he addressed himself to the self-imposed task of discovering what the events of our time must mean to Christians who steadfastly face the future. In the course of the book he deals with the clash of war and the Christian faith; the way in which a Christian faces death and suffering; the plight of the man who does the killing, and of the nation behind the men who kill; and the advent of a "new fear."

Having set forth the challenge of war to the Christian faith, he turns, in the closing chapters, to construct a positive Christian philosophy whereby we may salvage from the wreckage of the past some positive values for the world of tomorrow to the end "that these dead shall not have died in vain." He leads the reader to the unshakable conclusion that Christ, the Son of the living God, is the light that shines in the darkness. "Our age has known the darkness. In it all, Christians can see the light from God."

Many will want to travel with the writer, through his fears and misgivings, to a firm faith in the overruling providence of God. But the book will probably find its greatest usefulness as it is placed in the hands of disillusioned men and women whose faith has become profoundly disturbed by the inconsistencies of a world-girdling war in an age that boasts in its scientific and social progress, and which even dares to label itself "Christian."

This book is doubtless the forerunner of a number of volumes that will yet appear on the same theme. It may not be the greatest of its kind but it will most certainly be second to none in its forthright sincerity, and in the achievement of its avowed design to "write in ink a small part of what many men and women have written in their life blood."

HUGH PETERSON.

A Book of Protestant Saints. By Ernest Gordon. Moody Press, Chicago. 376 pages. $2.50.

Often is the question asked, Why are not the good deeds of men publicised as well as the bad? Here is an effort to herald the strong, quiet achievements of unheralded, yet heroic men. The simple scheme of the book is to acquaint the reader with the lives of fifty-eight Protestant heroes of the faith. An average of seven pages only is given to each. Most of them are new names to me, and would be, I assume, to most Baptists. Solomon Ginsberg and Commander Booth-Tucker bring up slight mental associations, but all the rest, like Albin Peyron, Paul Bettex, Felix Neff and "Hot Steam" Schmidt were men I had yet to meet. The represent all denominations, all countries, and all mission fields. One cannot read without getting a fuller idea of the scope and methods of present day Christian missions. Pastors can glean facts and illustrations. Lay readers, young and old, will respond to the universal appeal of biographical stories.

S. L. STEALEY.

Great Christian Books. By Hugh Martin. Philadelphia, The Westminster Press. 118 pages. $1.50.

The author of this book is an English Baptist minister who has been an editor of religious publications, so that it is out of a background of experience in publishing as well as in reading and ministering that he sets forth his estimate of these "Great Christian Books." Quoting from Thomas à Kempis, he says, "If he shall not lose his reward who gives a cup of cold water to his thirsty neighbour, what will not be the reward of those who by putting good books into the hands of those neighbours, open to them the fountains of eternal life?"

The author took down from his shelves several books which had spoken home to him at various times in his life. He re-read them and set down in writing the essence of their message. By so doing he hopes to induce others to read—or re-read the books for themselves. After careful selection the author included the following seven books in this study:

I. The Confessions of St. Augustine (354-430).
II. The Letters of Samuel Rutherford (1600-1661).
III. The Practice of the Presence of God, by Brother Lawrence (1610-1691).
IV. The Pilgrim's Progress, by John Bunyan (1628-1688)
V. A Serious Call, by William Law (1686-1761).
VI. An Enquiry, by William Carey (1761-1834).
VII. The Ring and the Book, by Robert Browning (1812-1889).

The authors of these books span the Christian centuries from the fourth through the nineteenth; they are "African, Scottish, French and English; Catholic Bishop, Covenanter, monk, Puritan parson, Non Juror, Baptist missionary, poet of Independent stock." This volume has been written, not as an end in itself, but to stimulate the reading or re-reading of these seven *great Christian books.* Leo T. Crismon.

Religion in Russia. By Robert Pierce Casey. Harper and Brothers, New York, 1946. viii+ 198 pages. $2.00.

The substance of this book was delivered at Harvard University as the Lowell Institute Lectures. Author Casey

is head of the Department of Biblical Literature and History of Religion at Brown University. His writing results from much reading in Russian sources and from carefully cultivated contacts with visitors to and from Russia. His purpose is to help "Americans to as much as possible the life of a working partner in the reconstruction of a world which .... must be built coöperatively."

Professor Casey succeeds remarkably. I am not by any means a specialist in Russian history, but I have read several books in recent months on the subject and this is the clearest and most helpful of them all. In Chapter I a too brief history of the Imperial Church is attempted. Too many connecting details are omitted, and this chapter is the least satisfactory in the book. Chapter II deals with Russian dissenters—Roman Catholics, Protestants (including Stundists, a Baptist-like group whose name has reference to hours set aside for prayer and Bible study), and native sects shot off from the Orthodox Church. This chapter is brilliantly revealing on a subject of intense interest to Southern Baptists, especially since Dr. Newton's recent visit.

Chapter III, "Antireligious Theory in Russia," explains the philosophic basis of Soviet antagonism to religion. Chief attention is given Karl Marx and Engel. Chapter IV, "The Attack on Religious Institutions," makes clear the almost unbelievable vulnerability of the old state Church and gives the plans of attack used by the Bolsheviks. Account is included of the unexpectedly strong resistance mustered by the Church under patriarchs Tikhom, Sergius, and Alexei. This story is continued in Chapter V, "The Revival of Orthodoxy." Chapter VI, "Prospects," goes into a most interesting study of what may be called communism as religion, giving numerous quotations from proletariat poetry, before presenting Professor Casey's estimate of the possibilities for religion in the future. On this point he is optimistic, but realistic. A brief Epilogue presents the facts pertinent to religion of history in Russia since January, 1945, when the lectures were delivered. They are facts we all wish to know.

S. L. Stealey.

To Whom Palestine? By Frank Gervasi. D. Appleton-Century Co., New York, 1946. 213 pages. $2.50.

"Gervasi, almost thou persuadest me to become a Zionist." With this statement I lay down this ardent little apologetic for a Jewish national home in Palestine from the pen of a Gentile protagonist. Almost—but not quite! Gervasi makes a strong case for the Jews, but his argument is more emotional than logical and he never offers any real solution to the baffling problem which the British face, caught in the cross-fire of Arab and Jewish national and religious aspirations. In his preface the author warns that his is not exactly an "objective" book on Palestine. Far from it, he allows his deep and admirable sympathy for millions of unwanted Jews to blind him to the inadequacy and danger of his proposed solution: "the immediate opening of Palestine to unlimited Jewish immigration until the absorptive capacity of the country has been exhausted."

Gervasi is an American journalist who since 1939 has been foreign-affairs analyst for *Colliers'*, specializing on the Near East. He reports some little-known facts bearing upon the situation. He describes vividly the recent transformation of areas developed by Jewish immigrants. He pleads eloquently the cause of Jews who aided the Allied war effort and earned the right to favorable consideration in the post-war settlement. But a dominant undertone of his argument is the ominous warning that the Jews are strong and will *not* be appeased with anything short of a Jewish state in Palestine.

If one has already made up his mind in favor of Zionism and wishes more material to confirm it, or if one is pro-Arab and is willing to consider the other side of the question as set forth by a passionate partisan, then this is his book. But for a clear, calm analysis of the Palestine problem, he must look elsewhere. H. C. Goerner.

American Social Problems: An Introduction to the Study of the People and Their Dilemmas. Revised Edition. By Howard W. Odum. New York, Henry Holt and Co., 1945. Pages vii+ 549. $3.00.

The United States, thrust into serious responsibilities in world affairs, is facing the dilemma of maturity. What

are the present and future problems which will test the American people? What is the task of Sociology with regard to these problems? Dr. Odum has considered these questions and in this text, which is a scientific study of social problems in the framework of a realistic social theory, he presents some of the answers.

This is in fact two books in one volume. Book I is a comprehensive discussion of the contemporary American scene with emphasis upon the people and their resources, institutions, dilemmas, and cultural adequacy. The analysis includes a careful consideration of the geographic factors and the cultural background as well as the institutional setting of American social problems. Book II, which follows the organization of Book I, describes the factual approach to answers. It is a guide to sources of information and contains fruitful suggestions for advanced students and teachers.

Dr. Odum, who writes from the point of view of "the scientific liberal," understands the complexity of society and proposes no single-track solution of the problems that trouble America and the world, but he thinks that scientific studies of social ills should be developed and that social planning compatible with freedom is possible in American democracy.

In this study of American social problems in their historical background and current setting there are facts and questions and references which have a bearing upon the program of the church and the function of the pastor in the community. The theological student who takes the trouble to master this volume will increase his knowledge of the basic nature of modern American society, of the social factors related to the vitality and the decline of churches, and of the scientific approach to social problems.

O. T. Binkley.

The Family. By Ernest W. Burgess and Harvey J. Locke. New York, The American Book Company, 1945. Paxes xv+ 800. $4.50.

Teachers in the field of marriage education as well as marriage counsellors will welcome this study of the family. The thesis of this work is that the American family is in

transition from an institution to a companionship. The unity of the emerging form of the family inheres less and less in public opinion, in legislation, and in other community pressures, and more and more in the mutual affection, the sympathetic understanding, and the comradeship of its members.

The emphasis in this text is upon the family as a unity of interacting persons which stimulates or frustrates the personality growth of its members and is adaptable to social change. The analysis includes four subjects: "The Family in Social Change;" "The Family and Personality Development;" "Family Organization;" and "Family Disorganization and Reorganization."

The materials have been drawn from many sources, including the major scientific investigations of family life in the United States, life histories, and other human documents. They have been tested in college and university courses.

Attention is called to the fact that meaningful changes have occurred in familial religious behavior. There has been a decided decline, particularly in urban areas, in at least three religious practices: the family going to church together, the reading of the Bible at home, and the saying of grace at meals. The authors stress the association between religion and the family and present the view that, "Through the Sunday school, in classes for unmarried and recently-married young people, in evening forums, and through sermons by the pastor, the church has an unusual opportunity for education for marriage and family life. The church can assist parents in preparing them for their responsibilities in child rearing. In promoting wholesome family life the church is fulfilling a basic function" (page 731).

O. T. Binkley.

Seeking to be Christian in Race Relations. By Benjamin E. Mays. 48 pages. 25 cents.

Sense and Nonsense About Race. By Ethel J. Alpenfels. 47 pages. 25 cents.

Know—Then Act. By Margaret C. McCulloch. 48 pages. 25 cents. New York, The Friendship Press, 1946.

These pamphlets, prepared by specialists for use by youth groups in the churches, supplement one another as basic

material for a well rounded study of Christian ideals and action in race relations.

In *Seeking to be Christian in Race Relations* Dr. Mays undertakes "to set down a Christian basis for human relations" and "to suggest a measuring rod by which Christians may test their daily relationships and attitudes as they mingle with members of other racial groups."

Sense and Nonsense about Race is a dispassionate presentation of scientific answers to questions about the various races.

Know—Then Act is a discussion of things Christian youth can do to improve race relations in the United States and in Canada.

O. T. Binkley.

Portrait of a Pilgrim. By Buell G. Gallagher. New York, Friendship Press, 1946. 184 pages. Price $1.00.

Dr. Gallagher, Professor of Christian Ethics in the Pacific School of Religion, wrote this book for the 1946-47 Literature Program of the Missionary Education Movement, but *Portrait Of A Pilgrim* is a very unusual mission study book. It is a fictional account of the pastor of an urban Protestant church in the United States who took a leave of absence for three months and traveled to various parts of the nation in a search for the Christian way in race relations. The study is told in terms of letters, newspaper articles, and sermons which he wrote on the trip.

The author is an excellent story-teller and in this little volume he gives the reader a painless introduction to many of the sociological facts concerning the problems of race relations in all parts of this country. He is aware of the complexity and the multiform aspects of race relations in the United States, the cultural contrasts in American regionalism, and the need for constructive efforts in dealing with racial misunderstanding.

Three convictions run through the material presented in journalistic style: (1) that racial prejudice and conflict constitute a menace to American democracy and a test of the

sincerity of moral leaders; (2) that there is present in the churches a genuine concern for better race relations as expressed in resolutions and in concrete action, and (3) that the Christian religion has a dual task with regard to this major social problem. The internal task is to bring the Christian gospel to bear upon individual attitudes and social institutions. The external task is to prevent the onset and spread of racial strife and to work for justice in human relations.

O. T. Binkley.

One World—One Family. By Frances Nall. Friendship Press, New York, 1946. 128 pages, 25 cents.

This study book attacks the problem of race prejudice at the level of junior high school students. Six lessons are planned, designed to lead young people to realize that the races are basically one, that men of many colors and creeds have contributed to world progress, and that Christian principles are opposed to prejudiced behavior.

Adequate suggestive materials are provided, but much is left to the resourcefulness of the leader in making these discussions effective.

H. C. Goerner.

The Bible and Missions. By Robert Hall Glover, Home Director for North America, China Inland Mission. Bible House of Los Angeles, 1946. 208 pages. $1.75.

Dr. Glover in his long missionary career has served as medical missionary in China, taught Missions in Moody Bible Institute, written a widely used history of Modern Missions, and other missionary writings, and served now for years as Director from Philadelphia. He is evangelical, evangelistic, scholarly in a general way.

It is urgently important that the relation of the Bible and Missions be understood and pressed upon the attention and conviction of Christians generally. Hence we welcome each new volume presenting this relation, for each fresh study will enlist some new readers and groups in this vital matter.

Dr. Zwemer's word in the Introduction is pertinent and if we read "a" for "the" is very true: "In the interest of the great cause of world-evangelization, here is the book for the hour."

Beginning with a chapter on "The Bible and Missions" this is actually a volume on Missions in various aspects, all treated from the standpoint of the Bible; church and missions; pastor and missions; men and missions; money and missions; Paul and missions; the Holy Spirit, and prayer, etc.

For some the Bible is used too much in the proof text method, but in general there is true insight and good understanding. The use of scriptures is not just fragmentary.

As would be expected the "dispensational" interpretation of history and of Christianity greatly influences the whole and one chapter, "Christ's Return and Missions," is built on this theory. Dr. Glover repudiates detailed notions of times or seasons, but is fully committed to the scheme. He even accepts in full the historically and exegetically wholly indefensible interpretation of Acts 15:6ff, even including the erroneous idea of "visiting the nations," and arguing for interpreting "after this" in the Amos quotation to commit James to saying that "after this" means after the completion of "taking out of the Gentiles a people for his name." It is a pity to have a good book by a real interpreter of missions marred by such misuse of the Word of God.

W. O. Carver.

Christian World Mission. Edited by William K. Anderson. Commission on Ministerial Training, The Methodist Church, Nashville, Tenn., 1946. 275 pages. $2.00.

Thirty authors, representing nine different nationalities and eleven denominations contribute a chapter each to this comprehensive appraisal of the Christian mission in today's world. Nineteen of the chapters were delivered at a recent Conference on Ministerial Training sponsored by the Methodist Church. Some of these retain the informal style of platform delivery. All are fresh with interest.

An amazing scope is spanned in these brief chapters, grouped into three main parts. Seven "Background" chap-

ters deal with the Biblical basis and historical development of missions. Special attention is given to Methodist missions, but there are also separate chapters on Catholic and Lutheran work. Part Two presents a "Panorama After World War II," with ten chapters surveying the situation in as many geographical regions affected by the war. Part Three deals with "Modern Methods and Objectives," especially as these must be adjusted to changed conditions.

Throughout the book there are allusions which mark it as designed for its Methodist audience. Nevertheless, the bulk of the volume is of a general nature. The situation confronted by Methodists is not measurably different from that faced by other evangelicals. Since no other denomination is likely to assemble such an aggregation of experts, it is well that the insights of this Conference can be shared with all by means of this book. Broad values of the symposium are guaranteed by the presence of such men as Kennet Scott Latourette, Charles W. Iglehart, Toyohiko Kagawa, Paul Tillich, Walter M. Horton, T. Z. Koo, H. P. Van Dusen, and E. Stanley Jones among the writers.

Conservative readers will not agree with every statement in the book. It is especially regrettable that every writer who deals with the Biblical basis of missions feels it necessary to grant that the critics are right in listing the Great Commission as "spurious" and to "admit" that Jesus himself was quite limited in his world outlook. The strength is largely sapped from these sections by a hyper-apologetic approach. Other points might be challenged. But the book is at least stimulating, even if provocative at points. Baptist ministers will do well to read it thoughtfully.

H. C. Goerner.

Coming—A Literate World. By Alfred D. Moore. Committee on World Literacy and Christian Literature, New York, 1946. 16 pages. 10 cents.

This brief booklet, embodying a chapter reprinted from *Christian World Mission* (reviewed in this issue), sets forth convincingly the urgent need for increased production of Christian literature in mission fields. The world is rapidly

learning to read, due to widespread literacy campaigns. The question is, What will the new literates read? Simple logic presents a challenging task to Christian missions.

H. C. Goerner.

Now Is The Day. By M. T. Rankin and others. Broadman Press, Nashville, 1946. 144 pages. 40 cents.

No more timely book for Southern Baptists has appeared in recent years. In four concise chapters the regional secretaries of our Foreign Mission Board survey the situation in the various mission fields of the world and list the minimum needs for an expanded post-war program. In a closing chapter the executive secretary summarizes the needs and makes an earnest appeal that Southern Baptists rise to the demands of the day and furnish the support for a regular foreign staff of at least one thousand missionaries. Nothing that is proposed is unreasonable. This is a sober, factual account. The book should be taught in every church in the Convention. The challenge of our secretaries should be met and exceeded. Now *is* the day of our greatest opportunity and our most solemn responsibility! H. C. Goerner.

On Good Ground. By G. Louise Lynip. Wm. B. Eerdmans Co., Grand Rapids, 1946. 149 pages. Cloth $1.50.

Miss Louise Lynip went out to the Philippines in 1940 under auspices of the Association of Baptists for World Evangelism, a small Baptist board with headquarters in Philadelphia. She soon joined Mr. and Mrs. Robert Kohler in their mission among the Bukidnon tribe of central Mindanao. Within a year the Japanese had come, forcing the missionaries to flee into the forest. For nearly two years they lived among friendly Filipinos in primitive fashion, continuing their evangelistic activites. A thrilling rescue by American commandoes took them by submarine to Australia, thence to the United States.

Miss Lynip writes in most interesting style, not only of her own experiences, but also of earlier events from the founding of the mission in 1925, as related to her by her

associates. The book is a graphic account of pioneer evangelism among primitive people.

H. C. GOERNER.

Rembrandt, The Jews and the Bible. By Franz Landsberger, translated by Felix N. Gerson. The Jewish Publication Society of America, Philadelphia, 5706 - 1946. xviii, plus 189 pages, 66 plate illustrations. $3.00.

Here is a most interesting book. It begins with a sketch of the great painter's life with special attention to his friendly relations with Jews in Amsterdam. Then a chapter explaining and showing "Rembrandt's Portraits of Jews," followed by one presenting "Scenes of Jewish Daily Life," and finally "Rembrandt and the Bible."

I am no expert in art or in the history of the Jews in Europe. So far as I am able to judge the art criticism is sound and historical items accurate, even though usually needing more setting for full appreciation. Documentation and annotation are extensive, while the authorities cited are not numerous. I am competent to say that the volume is instructive, fascinating, generally delightful.

We owe the very modest price to the fact that the work is a propaganda document, of high and worthy type, in the interest of good feeling toward Jews. This is not obtruded upon the reader nor made explicit at any point. The Jewish Publication Society has this propaganda idea as one of its purposes.

W. O. CARVER.

India at the Threshold. By Winifred Bryce. Friendship Press, New York, 1946. 177 pages. Clath $1.00; paper, 60 cents.

Among the several study-books on India published in recent months, this one is distinctive because of its emphasis upon *the human factor* in all of India's problems. Mrs. Bryce, who has spent over thirty years in India, most of them as a Presbyterian missionary, has a genius for translating abstractions into flesh and blood. She analyzes India's much discussed problems of agriculture, labor, industry, womanhood, youth, and health, in terms of statistics and abstractions, and

then gives concrete examples of very real persons in whom each problem comes to life and approaches a solution. The result is a warm and encouraging picture of an India made up of real people being helped by a Christian community, also very real, toward a new and better life, rich and varied in its content.

For use with this fine book, the Friendship Press offers *Discussion and Program Suggestions for Adults in India* by Ruth Ure, at 25 cents per copy. Six class periods are outlined, with many helpful suggestions.

Also useful in this connection is a booklet containing five worship services, a playlet, and a questionaire, all on India. These are available from Friendship Press at 75 cents per dozen. H. C. GOERNER.

Piety and Poverty in Chile. By Robert Cecil Moore. Broadman Press, Nashville, 1946. 130 pages. Cloth $1.50.

This study of the historic effects of Roman Catholicism upon economic conditions in Chile was written as a doctor's dissertation at the Southern Baptist Theological Seminary. With minor changes the thesis is presented to the public. The record of the church which for three centuries ministered to the superstitious piety of the people of Chile while keeping them in poverty and enriching itself does not make pleasant reading. Some will charge that the report is prejudiced, but the author has buttressed his position with many references to authorities both in the English and in Spanish writings.

This book takes its place along with the mounting mass of material answering Catholic propaganda again Protestant missions in Latin America and presenting the positive need of the Evangelical faith in our sister republics. The author has been a Southern Baptist missionary in Chile since 1919.

H. C. GOERNER.

Albert Schweitzer: Christian Revolutionary. By George Seaver. Harper and Brothers, New York, 1944 . 130 pages. $2.00.

The scope of this volume about Schweitzer is indicated exactly by the publisher's description: "An appreciative

account of his ethical, social and political philosophy." The main emphasis is on the ethical philosophy, which is fitting because this has been the center of Schweitzer's thought and work. But for both Schweitzer and Seaver the ethical is set in the context of philosophy, historically and theoretically, and is tested and fulfilled socially.

This discussion proves to be a summary of ethical theory in relation to the history of philosophy, especially of philosophy in Germany and Great Britain in the modern era. For so brief an essay it is remarkable for its comprehensiveness, its insight, its consistency in the line of discussion.

The reader sees the thought experience and development of Schweitzer through quotations and reference under th hand of a very sympathetic and competent student; but one who is at the same time able to be independent and even critical. Thus we get our historical survey of ethical philosophy, an understanding of Schweitzer and a running exposition of the author's thought and ethical earnestness.

One is enabled partly to understand and to appreciate this very extraordinary genius, who has made himself famous in critical New Testament studies, in music, in medical missions, and in practical mystical piety.

I think that this little volume also reveals quite incidentally that Schweitzer was never a comprehensive philosopher who unified his fields of interest and activity. He thought and acted deeply and creatively in these several fields, but with full effectiveness in none of them. His life and work is still an incompletely integrated composite of wide achievements none of which was quite thorough.

Take the key concern of his life, Jesus. He cannot find Jesus "absolute" in personality or in knowledge, for absoluteness is not of the human. Yet his whole thought and work is based on Jesus being absolute in ethics. If absolute in this sphere, how did he become so and why must his absoluteness be limited to this one aspect of life?

W. O. Carver.

Carved on Our Hearts. By Saxon Rowe Carver. Broadman Press, Nashville, 1946. 90 pages. Paper 40 cents.

A Southern Baptist missionary whose career in Shanghai was interrupted by the war writes with wistful charm about the China which is forever carved on her heart. With a gift for descriptive writing and woman's attention to homely little details, Mrs. Carver succeeds in making faraway China seem very near to her readers. Indeed, her book may carve China on many new hearts in America!

Five brief chapters treat various aspects of China as a "Land of Color," "Land of Charm," "Land of Change," "Land of Contrast," and "Land of Challenge." The closing chapter presents very graphically the new day of opportunity for Christianity resulting from the close alliance of China and the United States during the war. The book is well suited for class study or individual reading.

H. C. Goerner.

The Year of the Tiger. By John Bechtel. Moody Press, Chicago, 1946. 218 pages. $1.50.

In years of missionary service with the Christian and Missionary Alliance in China, chiefly in printing and publication work, Mr. Bechtel made good use of opportunities for learning Chinese social customs, superstitions, evils, and tragedy. He has written extensively of these.

In the present volume he has put the tragedy, degradation and suffering inherent in a culture so steeped in superstition into a novel of vigorous movement. There are many aspects of life, and death, brought into a moving story of vice, cruelty, love, deliverance and hope through the Gospel. The chief characters and situations embody actual experiences and situations. These belong to different locations and times; but are here made to combine in a graphic story in three parts, portraying what might have been the life chapters of one girl.

It was an impressive way of presenting the need and the value of Christian missions.

W. O. Carver.

Heirs of the Prophets. By Samuel M. Zwemer. Moody Press, Chicago, 1946. 137 pages. $2.00.

There is a common misconception concerning Mohammedanism, that it lacks a professional clergy and is carried forward as a lay movement. Dr. S. M. Zwemer, who spent thirty-eight years as a missionary to Moslems in Arabia and Egypt and who for years has been an outstanding authority on matters Moslem, here corrects that erroneous idea. He definitely establishes that there are three religious classes among Moslems quite comparable to the priests and clergy of Christianity. The first class preach and conduct public worship; the second are theologians and authorities on legal matters; the third class are saints and holy men, by heredity or by achievement. The training, activities, means of support and degrees of influence of these officials are described. Many interesting and little-known facts are brought out.

The book closes with a chapter giving striking examples of converts to Christianity from the Moslem clergy. Dr. Zwemer rightly considers these men the key to missions among Mohammedans. It is to be hoped that his book may inspire many to accept the challenge of winning to Christ others from this strategic group. H. C. Goerner.

William Ernest Henley. By Jerome Hamilton Buckley. Princeton University Press, 1945. 213 pages. $2.75.

William Ernest Henley's "Invictus" made him famous, but poetry was an avocation with him. His chief interest was that of a critical journalist, and Buckley's excellent biography attempts to relate this "activist" ethic "to the religion of the 'seventies, the art of the 'eighties, the politics and poetry of the 'nineties." In previous biographies Leslie Cope Cornford "has conjured up a semimythical literary giant; and Kennedy Williamson has sentimentalized a long struggle against debt and disease." But Buckley places Henley in the cultural milieu of the late Victorian period of English literature in a manner that adequately portrays the vitality of his personality and of his world "in the counter-decadence of the 'nineties."

Protestant pastors are not likely to love the protesting agnosticism of the "Invictus," nor the Stoic spirit with which Henley willed to live against the fear of death—after all it did not find him "unafraid;" but this invalid, this modern Epictetus reveals the attitude with which many men of the twentieth century make the venture of life.

DALE MOODY.

The Public Worship of God. By Henry Sloane Coffin. Philadelphia, The Westminster Press. 208 pages. $2.00.

Admirers and students of Dr. Coffin, President Emeritus of Union Theological Seminary, will receive with intense gratification this book which they knew he some day should write but perhaps were afraid he might not get around to. Few men among us possess such breadth of culture and wealth of experience as Dr. Coffin. In his career as teacher, he has given much attention to the subject of worship, especially the reformed tradition of free and nonliturgical worship. The author has added his weight to the emphasis which has been placed increasingly in late years on the enrichment of worship in the "free churches." In the great Park Avenue Church, New York, of which he was pastor for many years, he led in the achievement of many of the ideals set forth in the book. Consistently he sought to combine simplicity with beauty and dignity in public worship. That this could not have been done without profound study of the subject is abundantly evident in his discussions. The minister who gives slight attention to the to the worship program of his church will first be rebuked and then inspired to mend his ways by Dr. Coffin's presentation of the possibilities of an enriched worship.

Dr. Coffin keeps a good balance between the theoretical and the practical throughout. His first concern is to present a noble concept of Christian worship and to indicate its theological basis. From this viewpoint he goes on to show the essentials of satisfying public worship, both as to ritual and ceremony. He lays great stress on the composition of public prayers and the minister's responsibility for the

leadership of the congregation in prayer. The chapter on "The Offering of Praise," music in worship, if taken seriously, will lift the level of music in the church. The chapter on the use of the Bible in worship is especially provocative. Perhaps the least satisfying discussion is on worship "through the sacraments." Every minister would do well to read and re-read the discussion of "Children and Public Worship." Through the years Dr. Coffin has been a protagonist of the Ecumenical Movement, but with the apparent realization that unity must be vital and not imposed; hence he closes the book with an appeal for ultimate church union based upon common experiences of Christians through public worship together. This is a book which every minister concerned with the improvement of worship in the church would do well to own and study.

G. S. Dobbins.

The God We Worship. By Roger Hazelton. New York, The Macmillan Company. 160 pages. $2.00.

Many books have appeared on worship, most of them dealing with techniques of worship, the enrichment of worship, the materials of worship, conduct of worship. Here is a book that seeks to turn thought to the heart of the matter —the GOD we worship.

"Can we honestly believe in the God to whom we offer our worship?" is the searching question which the author seeks to answer. Some books on worship would almost give the impression that it is more or less immaterial as to whether there is an objectively real God in worship; the important matter is to know how to perform the acts of worship and to experience the sensation which comes from the process of worship! Dr. Hazelton, professor of philosophy of religion and Christian ethics in Andover-Newton Theological School, thrusts his pen into the deeper areas of the meaning of worship as he undertakes to show the relation between worship and the truth, as he grounds worship in the holiness of God, as he portrays God in his essential goodness, as he faces the dilemma of God's omnipotence and

his love, as he confronts the place of Christ in worship, and as he seeks the recovery of the Holy Spirit and his guidance of worship in the church.

Here is a book about worship on the level of adult intelligence. It is full of trenchant and quotable paragraphs. The preacher will find himself wanting to include some of the arguments and insights in his sermons. Indeed, the book is a preacher's book on worship, first enriching his own mind and then sending him to his people with fresh enthusiasm that he may share this enrichment with them in a vital worship experience. No brief book on worship has come into the reviewer's hands within the twelve months so provocative as this thought-packed discussion.

G. S. Dobbins.

Evangelism in Sermon and Song. By E. O. Sellers. Chicago, The Moody Press. 95 pages. $1.25.

The author has unique qualification for writing this series of thumb-nail sketches of great evangelists and gospel singers of the past half century. Perhaps no other man among us could claim the same intimate relationships with so many of these winners of souls—Dwight L. Moody, R. A. Torrey, J. Wilbur Chapman, Daniel W. Whittle, Fred B. Smith, William A. Sunday, Ira D. Sankey, Charles M. Alexander, Daniel B. Towner, Charles H. Gabriel, George C. Stebbins. With a number of these notables Mr. Sellers served as co-worker, he himself being one of the outstanding leaders of evangelistic singing of his generation. Every sketch is written from the background of personal acquaintance, and the pictures are lighted by incidents and observations growing out of personal experience. The final chapter on "Conclusions and Convictions" is arresting and challenging. Mr. Sellers shows that successful "mass evangelism" and "personal evangelism" have always gone together and they must not be separated in the future. "Preaching is not the prerogative of any order or class of men who alone are to spread the good news, but it is the obligation, the privilege, and the glorious opportunity of *every believer*." We who long for a resurgence of vital

evangelism in our day would do well to go back to these men of another day whose witness God blessed with rich fruitage.

G. S. Dobbins.

Making Films Work for Your Community. By Blaire, Patricia O. and others. Educational Film Library Association, 45 Rockefeller Plaza, New York 20, New York.

This pamphlet of seventy pages (price not indicated) will be welcomed by everyone who is interested in the practicality of the use of audio-visual aids. Ten specialists have contributed to this symposium, which includes discussion of the community film problem, how film forums are to be managed, tests of quality in films, sources of good films, effective use of equipment, how to bring films to small communities, the service of public libraries, use of films in the church, and possibilities of films with young people's groups. If you already have a program of pictures, you will read this booklet with interest, and if you are contemplating such a program, you will find it full of useful information and suggestions.

G. S. Dobbins.

Manual of Gospel Broadcasting. By Wendell P. Loveless. Moody Press, Chicago. $3.50.

The author of this book has probably had more experience in gospel broadcasting than any one else in this country. He is director of W M B I, the full-time day light broadcasting station of the Moody Bible Institute. The book covers the field for the beginner in religious radio work, the music, forms of radio writing, microphone technique, broadcasting the church service, etc. It is well arranged for use as a textbook for classes. Inman Johnson.

The Wind-Swept Harp, A Volume of Poems. By Grace Noll Crowell. Harper and Brothers, New York, 1946. xiii and 76 pages. Price $1.00.

One is constrained, having put down this sixteenth volume by Mrs. Crowell, to say, "I liked some of these poems. Maybe

you'll like them, too. Some of them disturbed me. I hope they disturb you, too." However, and specifically, a review like that would in itself leave the reader cold.

Poetry should be read aloud. When they are read aloud, poems, to prove themselves worthy of the name, must strike for the hearer an emotional chord that rings true in terms of the experience of the hearer. Sometimes that chord takes the simple form of delight in a particularly successful grouping of words for melodic or connotative significance. Sometimes the words blend so well that the observer exclaims, "That is true. I have often felt it. I have seen this. I have known that!" The fact that a poet *wants* the reader so to exclaim does not assure that he or she will achieve such approbation.

Poetry, then must give the impression of *being,* rather than of resulting from the poet's striving to bring it into being. Sometimes the technique of Mrs. Crowell is not concealed. For instance, in the lines of "The White Fire of Beauty," sometimes the symbols strike hot and sometimes they strike cold. There is a flow of both sound and sense in the line, "The pure white fire of beauty burns forever"; but awkward artifice is evident in another portions of the same stanza: "but never can loneliness be lost." The same obvious designing show through the lines

> Nor mar the moon's pale silver, as still higher
> The steadfast stars climb up earth's darkest night.

It is unpleasant to listen to a poet training for an effect.

Mrs. Crowell's range of subject for poems is wide, and her development of them is characterized by simplicity. Her short poem, "The Daughter That I Never Had," recalls the pathos and the drama of the breath-taking scene from James M. Barrie's play, *Dear Brutus.* Likewise, the poet succeeds in blending delightfully both word images and tone color in "Cowboys." As should be true of all good poetry, the words of the following verses seem psychologically to *belong* to the idea that they are used to project - - - - though Mrs. Crowell annoys one's ear with such elementary alliteration as "the hurt of hunger in the human breast."

- - - God, who knows the hurt of hunger
In the human breast,
Searched about and found
A white pad and a new pencil;
He gave them to me and said:
Now child, run along
And see what you can do.

Read this volume of poems. You will enjoy it. Better yet, look into the possibility of other poems also to see how you can use them to enhance your sermons.

CHARLES A. MCGLON.

With Silver Wings. By Helen M. Clark. Friendship Press, New York, 1946. 30 pages. 25 cents.

This one-act play is a part of the Literature Program of the Missionary Education Movement for 1946-47, the themes of the various publications in the series being "The Christian and Race" and "India." The author has inserted her own "Production Notes" in the pamphlet, so that any amateur church drama group has the most careful helps in presenting this play. She calls for a great deal of white costumes, which no doubt are authentic for characters living in India. One must remember however, that white is perhaps the most undramatic and uninteresting of all colors on the stage excepting perhaps only black.

Aristotle long ago very simply stated the requirements for a good drama: a play with a beginning, a middle, and an end. These requirements are so simple that their significance is too often overlooked by many writers. One who tries to use Miss Clark's play for a special program (and it is a good idea) might decide that for all dramatic purposes, the author has written up two-thirds of her pages before she arrives at a *beginning.* One might also wonder at her selection of a scripture passage. Although John 3:16 is the Heart of the Gospel, it does not seem to be the most appropriately chosen verse for the major theme with which Miss Clark is struggling. Likewise, the fact that at least three other themes are evident does not add strength to the drama-

tics of the piece. This play, however, is more mature than the usual program suggested for missionary days and should therefore be read by, and adopted to the demands of, the local groups who might be able to use it.

CHARLES A. MCGLON.

And Then I Pray, Goodnight. By Dorothy Tanner Henseler. W. A. Wilde Co., Boston, 1946. 391 pages. $2.50.

To the mother who is anxious to make those moments just before her children's bedtime both interesting and instructive, with emphasis upon the scriptures, *And Then I Pray, Goodnight* should prove quite helpful. The book is largely composed of stories from the Bible simply told.

There is a story for each day in the year with each story accompanied by a verse of scripture and a short goodnight prayer. Occasionally variety is achieved by the use of a questionnaire or a puzzle relating to the Bible, instead of the usual narrative. Not the least outstanding of the features are the many reproductions of famous Bible paintings which illustrate the stories. The book will be of most value for children from six to twelve years of age.

The publishers are to be congratulated on the physical make-up of this volume, for the large, clear type and the fine quality of the paper are appealing.

HELEN N. TURINGTJN.

Tuckers at Gatehead. By Virginia Baker. Moody Press, Chicago, 1946. 128 pages. $1.00.

This mystery and adventure story for teen-age readers is the second in a series about the fictitious Tucker family. The author appears to have a talent for contriving plots exciting enough to hold interest and complicated enough to keep youngsters guessing as to what will happen next. Rather ingenious is her interweaving of a truly religious treatment with a typical juvenile haunted-house theme. These elements do not clash, but rather seem handled in good taste. Miss Baker's ear for natural conversational dialogue is true enough. This reviewer would like to sug-

gest that the author "try her hand" with the radio scripts. How great is the need for several interesting, worth-while radio programs to be put on the air by Protestant groups! Have we no Baptists who possess both a talent for writing *and* an interest in this challenge? CHARLES A. MCGLON.

Murphy's Bend. By Grace E. Wills. Philadelphia, The Westminster Press, 1946. 287 pages. $2.50.

Murphy's Bend is the story of a pioneer family and its role in the growth of a community on the West Branch of the Susquehanna River during the first half of the nineteenth century. The author writes fiction to express ethical idealism and to protest social injustices.

The opening chapters are dull, and a few sections of the book are as prosaic as essays based on second-hand sources, but the persistent reader is rewarded at last by a portrayal of interesting and admirable persons who stood against slavery and economic injustice, considered the interests of others, and planned a community of free men.

O. T. BINKLEY.

As the Shepherds Saw It. By William T. Ellis. W. A. Wilde Company, Boston, 1946. 44 pages. 75 cents.

At the very Bethlehem *khan* wherein Jesus was born, one of the shepherds to whom the angels sang recounts the events of the Nativity and of the Crucifixion. This work originally appeared in the *Country Gentlemen.* CHARLES A. MCGLON.

Out of Nazareth, A Dramatic Worship Service. By Amy Goodhue and Elizabeth Day Knapp. Friendship Press, New York, 1946. 23 pages. 25 cents.

This three-scene worship service was written and produced by instructors of the Junior High Department of the Fountain Street Baptist Church School in Grand Rapids, Michigan, in an attempt to make boys and girls "more tolerant, understanding, and intelligent Americans and Christians." Incidents from the lives of a Jew, a Negro, and a Slovenian, are depicted in answer to Nathanael's age-old question, "Can any good thing come out of Nazareth?"

Structurally, this worship service on brotherhood is sound, intelligently developed, and simply designed. Many of our readers, however, will be interested to see just what the approach to teaching in the church-school can become when a departure is made from Bible-centered lessons. The texts employed as motivation are taken quite out of context, and the truths of the production lean more toward the patriotic than toward the religious. Many people, nevertheless, can use the script as a help in their own efforts to devise satisfactory church-school programs on *Christian* brotherhood. CHARLES A. MCGLON.

A Christmas Secret. By William Allen Knight. W. A. Wilde Company, Boston, 1946. viii+ 69 pages. 75 cents.

While making a journey on saddle from Nazareth to Bethlehem, Mr. Knight was entertained by his dragoman, a native who recounted the many incidents he thought must have befallen Mary and Joseph when they long ago traversed the same country. Mr. Knight paints his mystery with much local color. The reader very accurately sees the people and the countryside. The author also has a plot, which might otherwise hold interest; but he "preaches too easily," i. e., he breaks the flow of his story ever so often to draw an obvious moral and to point out an historical analogy. He is not too much a master of sustaining the air of suspense while he both spins and unravels the threads of plot. One who reads this short story wishes that Mr. Knight had limited himself to a *telling* of the story of Maloof and the young peasant mother of Bethlehem, instead of constantly raising the curtain of their privacy to give the reader an extra peep accompanied by a narrator's commentary upon the implications of the events the reader sees there exposed all too plainly before him. CHARLES A. MCGLON.

The Person in The Body—An Introduction to Psychosomatic Medicine. By Leland E. Hinsie, M.D. New York, W. W. Norton and Company. 257 pages. $3.00.

The reader will not find this book light reading, but if he is willing to pay the price of concentration and reflection,

he will find it immensely rewarding. Dr. Hinsie is professor of psychiatry, College of Physicians and Surgeons, Columbia University. He is one of the best equipped men in his field. In this book he has brought together a vast amount of clinical experience which he has interpreted so as to give new understanding to the interdependence of mind and body, the force of emotional growth, the roots of psychosomatic medicine, the mysteries of the inner man.

For many decades physicians were chiefly concerned with the *illness* which had the person; increasingly their concern is for the *person* who has the illness. Of all the advances made in medicine within the past decade, perhaps the most notable is due to investigations in the field of psychosomatics. Discoveries of sources of illness in the realms of emotional upset, sex difficulties, marital maladjustments, extremes of introversion and extroversion, depressions due to guilt and anxiety, tensions arising from evironmental conflicts, have all but revolutionized medical practice. Highly significant for the minister is the growing realization that religion plays an important role in both the cause and the cure of illness. The science of psychosomatics thus opens the door wide for the Christian minister as trained counselor. Every pastor interested in the subject will want this extraordinarily useful book.

G. S. Dobbins.

The Reformed Doctrine of Justification. By Edward Boehl. Wm. B. Eerdmans Company, Grand Rapids, 1946. 308 pages. $3.00.

The presentation of this book in English at this time is another serious effort to swell the rising tide of interest in Calvinistic theology. The author was born in Hamburg, Germany, in 1836. His mother was a Roman Catholic, his father was a Lutheran. Early in his student life he identified himself with Reformed theology, and came under the influence of Dr. Kohlbruegge. He taught at the University of Vienna from 1864 to 1899, and it was while he was there that he wrote his work on Dogmatics, and the present volume. His primary concern is to correct the mystical and

pantheistic errors of Osiander on the one hand, and the Pelagian errors of Roman Catholic thought on the other. In doing so he follows Melanchthon and Luther. Justification, he insists, is a forensic work of grace, without any reference to any meritorious work on the part of man. And Christian righteousness is altogether received from the bounty of God, and in no sense at all achieved by human effort. Sanctification must not be submerged in justification, but it also must not be treated as a separate work of grace. It is the impartation of divine righteousness to man on the basis of the purpose of God in redemption and mediated through the redeeming grace of God.

The material of the book is presented in four chapters. The first reviews the history of the doctrine of justification up to Melanchton. The second presents the history of the doctrine after the death of Malanchton. The third presents the biblical-theological postulates of the evangelical doctrine of justification. The fourth chapter surveys the relations of justification by faith. In this chapter justification is discussed in relation to the original state of man, sin, the Holy Spirit, faith, regeneration, predestination, sanctification, and other phases of Christian doctrine.

For all except the zealous adherents of Reformed Theology the chief value of this volume is that of secondary source material in historical theology. Even among Reformed theologians, as Dr. Berkhof indicates in the Preface, not all of the interpretations that are presented here are satisfactory. And for others a wider range of thought in stating the doctrine of justification is to be desired, as well as a clearer distinction between justification and sanctification. I could wish that Boehl had followed Kohlbruegge more closely, if a long quotation from him by Karl Barth in his article on Rechtfertigung und Heilgung in *Zwischen den Zeiten* some years back is a fair sample of Kohlbruegge's thought.

H. W. Tribble.

The Source of Human Good. By Henry N. Wieman. University of Chicago Press, Chicago, 1946. 312 pages. $3.50.

In his Preface, Dr. Wieman states that this book is an elaboration of his Doctor's thesis prepared under Ralph Barton Perry and William Ernest Hocking at Harvard some thirty years ago. It is a study in value presented in two parts. Part I, General Nature of Value, embraces the following Chapters: 1, The Way Good Increases; 2, The Human Predicament; 3, Creative Good; 4, Good and Evil; 5, Kinds of Evil. Part II, Specific Kinds of Value, is given in five chapters under these headings: 1, Beauty; 2, Truth; 3, Knowledge; 4, Morals; 5, Religion.

Choosing as the context of his thought what he calls 'the newer naturalism', the author says that "there is nothing in reality accessible to the human mind more basic than events and their qualities and relations." He proposes, therefore, to "ignore the transcendental affirmation in the Jewish Christian tradition of a creative God who not only works in history but resides beyond history." For the personal God of the Scriptures he substitutes an event, saying, "The only creative God we recognize is the creative event itself," and "The only forms of value we recognize are produced by the creative event." To make his view quite specific he says that nothing has value except material events, and the higher levels of existence are produced by the lower. This is the creative process "working in our midst which transforms the human mind and the world relative to the human mind." It is in the creative event that the process is to be discerned. An event is creative to the extent that it has qualitative meaning, which is "that connection between events whereby the present happening conveys to me the qualities of other happenings and some qualities pertaining to what will happen in the future, as the future is interpreted by the past."

This creative event, then, is the source of human good. Does it have any reference to a personal God? No, it is Dr. Wieman's substitute for God. Does it have any reference to Jesus Christ? Only incidentally. It is not something

handed down from Jesus, not something he did. "The creative transformative power was not in the man Jesus, although it could not have occurred apart from him. Rather he was in it." The creative power lies in the interaction taking place between individuals.

I agree with Dr. Wieman that "The desperate need of our time is for a faith that can direct man's commitment to the creative source of all human good, as it works in the temporal world," but his book is a poor guide to such faith. A faith that ignores God and his revelation in Jesus Christ, and commits life to an event is an abstraction. The Professor of Christian Theology at the University of Chicago has given us no theology in this book, and no distinctively Christian philosophy. He has given us, as he says, a new naturalism. It is not so surprising that the thesis should have intrigued the young university student thirty years ago, but it is surprising that the mature professor should think that it is the answer to the profound questions of this atomic age. H. W. TRIBBLE.

Remaking the Modern Mind. By Carl F. H. Henry. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1946. 309 pages. $3.00.

In ten compactly written chapters the Professor of Philosophy of Religion at Northern Baptist Theological Seminary, in Chicago, gives a survey of the central trends in modern philosophy and science as seen from the viewpoint of an evangelical Christian faith. Deploring the emphasis upon the goodness of man and the inevitability of progress that one finds in the context of evolutionary naturalism he distinguishes between the impact of the Renaissance upon modern science and the heritage of the Reformation in Christendom. When Roman Catholic thinkers blame the ills of our modern culture upon Luther and the Reformation, they confuse the revolt against the Roman Catholic concept of authority in the church with a revolt against authority in religion. They need to confront the Reformation doctrine of authority of the Bible, pleads Dr. Henry. And modern Christian thought needs to break with naturalism

and reckon realistically with the evidences of the presence of God the Creator in our world, operating in accordance with his eternal purpose rather than in obedience to the laws that science and philosophy formulate.

If we cannot recover the true Christian viewpoint that calls for regeneration, says Dr. Henry, we face only the "pessimism of despair." The times demand a new reformation that will stem from the heart of the Christian Gospel.

There is both stimulation and information in this book. If in spots it appears to have been written hastily, the discerning reader will make due allowance in appreciation of the wide range of this author's reading and the sincerity with which he pursues his purpose.

H. W. Tribble.

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